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The Anti-Slavery Reporter.

MAY-JULY, 1896.

[*The Editor, whilst grateful to all correspondents who may be kind enough to furnish him with information, desires to state that he is not responsible for the views stated by them, nor for quotations which may be inserted from other journals. The object of the REPORTER is to spread information, and articles are necessarily quoted which may contain views or statements for which their authors can alone be held responsible.*]

SLAVERY IN BRITISH EAST AFRICA.

BISHOP TUCKER'S VIEWS.

WE are glad to note that the report of the late Commissioner of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY has not only reached BISHOP TUCKER but has produced on his mind a very strong feeling in favour of immediate abolition, which has been embodied in the following letters sent home from Uganda, one of which contained a copy of a memorial to Her Majesty's Consul-General in Zanzibar, signed by fourteen missionaries, and urging the abolition of Slavery without delay.

(*From the "RECORD."*)

BISHOP TUCKER, writing to the C.M.S. from Mengo, Uganda, under date February 18th, says:—"I have learnt that an idea has got abroad, partly through Mr. MACKENZIE's report on the Slave question, that the missionaries on the Coast are in favour of a gradual as opposed to immediate abolition of Slavery. I should be very sorry indeed to be identified with those who oppose an immediate abolition." That his position may be quite clear, he sends home a copy of his letter to Mr. PIGOTT (Acting Administrator at Mombasa), as follows:—

"SIR,—I must apologise for the delay that has occurred in replying to your letter of July 15th, in which you do me the honour to ask my opinion with respect to the question of Slavery and its immediate or deferred abolition.

"Whether the immediate abolition of Slavery is likely to result in a disturbance of the peace of the country, or in distress and want to those freed, seems to me to be dependent upon the answers that may be given to two questions. First, Will a fair compensation be given to the Slave owners? Secondly, Will any steps be taken to meet the contingencies likely to arise owing to a large number of freed Slaves being without the necessary means of subsistence?

"1. In my opinion, if adequate and fair compensation is given to those owners who, in view of the various decrees of the SULTAN with respect to Slavery, have a legal claim to it, no breach of the peace need be feared. In saying this I assume, of course, that the present inadequate police force will be increased, and that every reasonable precaution will be taken to secure the peace of the country against any attempts of the disaffected to disturb it. All this will require care and caution, as

well as wise administration ; but, in my opinion, it can and ought to be done, and that, too, without delay.

" 2. Then with regard to the consequences likely to ensue owing to a large number of freed Slaves being without the means of subsistence, I should like to say that the danger, in my opinion, is more imaginary than real. It is more than likely that a large number of Slaves will continue for a time to live with their owners very much as they do now, rendering service in return for maintenance ; the only difference in their condition will be the possession of a right to sever this connection at will. But even suppose this should turn out to be a false assumption, and a large number of unemployed should be thrown upon the labour market, I believe this difficulty could be met by timely and wise provision being made by the administration for dealing with such a contingency. Nor could a more favourable opportunity be found for the adoption of the policy of immediate abolition than the present when the demand for labour is an ever-increasing one. It is said that immediate abolition will lead to an increase of immorality, owing to a large number of Slave women being without homes or means of subsistence. In my opinion, nothing can be worse than the present state of things, in which numbers of Slave women are required to bring to their owners, on pain of punishment, so many pice every day. With all the deadening and degrading influences of Slavery at work in places like Mombasa and Zanzibar, the result may be imagined, but cannot possibly be described. Freedom I venture to think will ultimately lead to an amelioration of this horrible state of things. At any rate, it is impossible to increase or aggravate it.

" The question of immediate abolition is more or less one of finance and energetic and wise government. If the administration is prepared to face the necessary expenditure, and to exert itself to devise means to meet the altered conditions of life involved in the proclamation of freedom to all Slaves in the British Protectorate, then, in my opinion, such a proclamation may be made with perfect safety. This opinion is formed after five years' acquaintance with the conditions of life in such Slave centres as Mombasa, Zanzibar, and the coast districts, as well as with such Slave-producing countries as are included in British and German East Africa. Knowing what I do of the traffic up country and Slave life at the Coast, I earnestly hope that no considerations of the expense involved, or the labour entailed, will be allowed to interfere for a moment with the adoption of a policy so righteous in itself, and which is likely to be so beneficent in its results.

" I have the honour to be, Sir,

" Your most obedient and humble servant,

" (Signed) ALFRED R. TUCKER,
" Bishop E. E. Africa."

—*The Record, May 8th.*

(From "THE TIMES," June 23rd.)

To the Editor of "THE TIMES."

SIR,—It has been suggested by Mr. HARDINGE, Her Majesty's Consul-General at Zanzibar, that a Royal Commission should be appointed to consider the question of the immediate or deferred abolition of Slavery in the British East Africa and Zanzibar Protectorates.

May I be allowed to plead very earnestly against any such proposal? What is there for such a Commission to consider or inquire into? The abstract question as to whether Slavery in itself is right or wrong, or whether it is in harmony with or opposed to the spirit of British rule and administration? The idea is absurd. These questions, I venture to think, have been settled long ago. Besides which, were they still doubtful points, the proper persons to consider and come to a conclusion in such matters are Her Majesty's Ministers themselves.

But it is pleaded that there may be, "under certain social conditions, and in certain stages of human development, a lawful type of Slavery," and such, it is implied, is the Slavery existing in Mombasa, Zanzibar, Pemba, and the coast districts. As to the kind of Slavery existing in the Protectorates, Her Majesty's Government are well able to judge from the reports of their own officers.

Mr. D. M'LENNAN, the officer in charge at Lamu, in a despatch to the Consul-General, dated August 16th, 1895, speaking of the Slave-owner, says:—"He is a man who has been brought up to look upon his Slaves as much his property as his plantations and donkeys." Again, Captain ROGERS, in a despatch, dated August 28th, writing from the same place to the Consul-General, says:—"I have heard it quoted that emancipation of Slaves would lead to an increase of crime and immorality—the men becoming thieves and loafers, and the women prostitutes. My experience proves the contrary. So far from the emancipation of women increasing immorality, to my mind it is the contrary, as a woman when free would be in a position to marry a man of her own choice, instead of, *as at present, being at an early age seduced by her master, with whom would then remain the selection of a husband at his pleasure.*"

I would draw special attention to the words which I have italicised as throwing a lurid light on the kind of Slavery the abolition of which it is proposed to defer. The seduction of young Slave girls and women by their masters is, it seems from the evidence of Captain ROGERS, the rule in the protectorates under British administration. To my mind, it is unnecessary in this inquiry to go further than this one plain statement, which everyone who knows anything at all of British East Africa and Mohammedanism knows to be an absolute fact. I will not discuss the question as to whether Slavery of this kind may be lawful "under certain social conditions, and in a certain stage of human development." I will only say that I believe I am expressing the deep conviction of the great mass of the British people when I denounce the existence of such a state of things within the limits of a British Protectorate as an iniquity and a scandal which ought to be put an end to without a moment's delay. But, sir, there is another side to this question. There is the existence of an undoubted connection between a legalised condition of Slavery at the coast and Slavery and Slave-trading in the interior. Is the proposed Royal Commission to confine its labours to the coast districts? Or is it to visit the interior? Any inquiry which stops short of an investigation at the sources and channels of supply will, it seems to me, be incomplete, and therefore unsatisfactory.

I have, during the last six years, travelled very nearly 10,000 miles in British and German East Africa, and I speak of "that which I do know" when I say that it is invariably towards the coast that Slaves are driven, and that so long as there is any doubt as to the abolition of the status of Slavery in Mombasa and Zanzibar, so long will the Slave-trader continue his occupation with all its attendant horrors.

That I am not alone in this opinion will be evident from a perusal of the enclosed copy of a memorial which I have forwarded to the Consul-General at Zanzibar. The signatories are mostly men of wide experience, who would deprecate, as I do, any

such delay in the settlement of this question as would result from the appointment of a Royal Commission. I may add that, had time allowed of its circulation, the memorial would doubtless have been signed by every missionary in these regions.

I remain, Sir, your obedient servant,
ALFRED R. TUCKER, Bishop E. Eq. Africa.

MENGO, UGANDA, *March 17th.*

(COPY.)

“To H. B. MAJESTY'S CONSUL-GENERAL AND DIPLOMATIC AGENT, ZANZIBAR.

“WE, the undersigned missionaries of the Church Missionary Society, believing that the existence of a legalised condition of Slavery in Mombasa, Zanzibar, Pemba, and the coast districts is more or less intimately connected with Slave-raiding and trading in the interior of the continent, beg to express the very earnest hope that the legal status of Slavery in the above-mentioned districts, which are under the control of Her Majesty's Government, may be abolished without delay.

“ALFRED R. TUCKER, Bishop of E. Eq. Africa.
“R. H. WALKER, M.A., Archdeacon of Uganda.
“ARTHUR J. PIKE, M.A., Clerk in Holy Orders, Mengo.
“ERNEST MILLAR, B.A., Clerk in Holy Orders, Mengo.
“JOHN B. PURVIS, Gayaza, Uganda.
“THOS. B. BUCKLEY, B.A., LL.B., Clerk in Holy Orders, Bulamezi, Uganda.
“H. B. LEWIN, Clerk in Holy Orders, Bulamezi, Uganda.
“G. R. BLACKLEDGE, Clerk in Holy Orders, Ngogwe, Uganda.
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“T. B. FLETCHER, Clerk in Holy Orders, Singo, Uganda.
“A. B. LLOYD, Bukoba, Uganda.
“F. ROWLING, Clerk in Holy Orders, Busoga.
“J. ROSCOE, Clerk in Holy Orders, Uganda.
“A. B. FISHER, Bunyow Frontier, Uganda.”

The Slave-Trade in Zanzibar.

To the Editor of the “TIMES.”

SIR,—Your Correspondent at Zanzibar, in his telegram in the *Times* of this day, announces the capture of four vessels engaged in the Slave-trade by Her Majesty's cruiser *Barrosa*. Will you allow me to supplement this information by notice that has reached the Society of the capture of another dhow by Her Majesty's ship *Thrush*? But more important even than this is the fact that the Government askaris, or soldiers, captured six Arabs on shore, not far, I believe, from the town of Zanzibar, who were engaged in conveying twenty Slaves to a dhow that was waiting to carry them off to Muscat.

Now it would seem pretty clear from this that the Arabs have learnt the decision of our Government not to abolish the status of Slavery in Zanzibar until the return of Mr. HARDINGE from “a well-earned holiday”—which has

not even yet commenced! These astute traders are, therefore, busily engaged in making hay whilst the sun shines, and we may expect that many more dhows may yet be captured before the expiry of the time to which the Government has postponed the carrying out the promise of abolition so emphatically made to the nation.

Your readers must also bear in mind that the best authorities agree in stating that, for one dhow captured, nineteen escape; therefore the Slave-trade between Zanzibar and Muscat will be tolerably brisk for the next six months, and for this the British Government must be held responsible.

I am, Sir, yours faithfully,

CHAS. H. ALLEN, *Secretary.*

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,
55, NEW BROAD STREET, LONDON, E.C., *May 26th.*

FURTHER CAPTURE OF SLAVE DHOWS.

THE praiseworthy activity of our naval friends stationed here in the attempted suppression of Slave running, was further instanced by the hearing of evidence in the court yesterday, before His Honour Judge CRACKNALL, when Lieut. W. C. COWAN, of H.M.S. *Barrosa*, stated that on May 8th, when cruising off Miwi Island, he observed a suspicious-looking canoe making the land from the eastward, and giving chase hailed her. As it did not stop he fired a shot across the bows, when she bore up and ran on to the reef. Three Slaves, contained in her, and two owners, made for the beach. The Slaves were secured, but the owners escaped to the bush.

The canoe, being unseaworthy from having struck the reef, was destroyed. The owners are unknown, and the canoe was flying no colours, nor were any papers to be found.

The Slaves being called, HASANI, an adult, stated that he was the Slave of one VULI, and was born at Kilwa. He was put on board the canoe at Kimbili, having been taken by force, as he was a Slave. HAWUMBA and two other men not known, took him, the former leaving when he had been secured.

SAUDI, a very intelligent smart boy, stated that he was a Slave born at Dar-es-Salam, and one evening at sunset some men came and told him that an Arab had sent them to put him in the canoe and take him away to near Zanzibar. He further stated that he had a brother who had been a Slave, and who now being freed was living in Dar-es-Salam, and he wished to return there to live with him.

USAIRI, the third Slave, said that he lived at Tanga, near Mamingi, and that he was put on board at the same place as the first-named witness. Both his father and mother were dead, but he himself wished to go back to Dar-es-Salam, to live with his brother-in-law, the first witness.

The first witness, being re-called, stated that he really was the brother-in-law of the named witness, and wanted to be sent back to Dar-es-Salam.

His Honour, in consenting to this, made the decree that the Slaves should be freed and allowed to return to Dar-es-Salam after communication had been made with the German Consul.—*Zanzibar Gazette*, 20th May, 1896.

WE have not had to wait long before being called upon to congratulate H.M.S. *Philomel* on a most successful Slave dhow capture. The details kindly supplied are as follows :—

At about 8 p.m. on Monday, the 8th of June, the dhow (Z. 53) was sighted by the sailing pinnace, with Mr. JOHNSON GUNNER in charge, coming from the direction of the mainland, and evidently perceiving the pinnace, lowered her sail, presumably to escape observation. On seeing the pinnace making for her, however, she smartly re-hoisted her sail and made off.

She was hailed but gave no answer. Several rounds of blank were fired without result, and a few rounds of rifle ball were then fired at her sails and rigging, hoping either to intimidate the crew or to sever the halliards. After about two hours chase the pinnace overhauled her about 10.15 p.m., three quarters of a mile from shore.

24 persons were found on board, of which number two said they were traders, the remainder that they were Slaves. Of these latter thirteen were children, nine adults. They said that the master and crew had jumped overboard. No papers were found except two export declarations dated last April. Arab colours were found on board.

The case was tried on the 11th inst. in the British Court, before His Honour Judge CRACKNALL. The Slaves gave evidence, the best given being by HADEA, a woman Slave, who stated that one of the "traders" captured was her master, she having been sold to him by ULEDI, a freed Slave of JUMA BIN ALI, at Unguja ku.

This man, on being questioned, said that he himself was not the owner, but that the owner had told him to come in the dhow to look after the Slave. The woman on the other hand swore that she had been this man's Slave for two months. She stated that they were all in the dhow three days and that one had died on board.

Another, named MANAWINI, stated that he was free, but was robbed and brought from Manabamisi by SOODI, a freed Slave of SULIM BIN SYD.

His Honour gave a decree for the condemnation of the dhow and the freedom of all the captured, inflicting a sentence on SUDI and the other trader of three years' rigorous imprisonment.

Ten of the youngest boys having first been selected by the Universities' Mission, the remainder, saving those adults who expressed a wish to return to their old surroundings, were taken charge of by S. Joseph's Mission.—*Zanzibar Gazette*, 17th June.

HER Majesty's cruiser *Philomel*'s boats have captured two dhows, with five Slaves, some having been previously disembarked. The dhows have been condemned by the Consular Judge at Zanzibar. Naval officers report that Slaves are openly run by dhows bearing French colours into Pemba.—*Pall Mall Gazette*, July 18th.

France and Madagascar:

ON the 20th June the French Chamber of Deputies adopted with unanimity the Project of Law declaring that Madagascar, with its dependent islands, is a French Colony.

The next order of the day, proposed by Messrs. DE MAHY, LE MYRE DE VILERS, and GERVILLE-RÉACHE, was then unanimously adopted by 544 votes :

"L'esclavage étant aboli à Madagascar par ce fait que Madagascar est devenu terre française, le gouvernement prendra des mesures pour assurer l'émancipation immédiate."

British East Africa Protectorate.

Fresh Regulations for Porters.

FOREIGN OFFICE,

June 13, 1896.

SIR,—With reference to your letter of the 28th ultimo, I am directed by the MARQUIS OF SALISBURY to transmit herewith a copy of the Regulations for Caravan Porters engaged in the British East Africa Protectorate.

I am, Sir,

Your most obedient, humble servant,
FRANCIS BERTIE.

THE SECRETARY,
BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

REGULATIONS FOR THE REGISTRATION AND PROTECTION OF PORTERS.

1. Subject to the provision in the 9th Regulation, on and after the 1st of July, 1896, no porter will be allowed to proceed on a journey to the interior unless he has been registered before the Registrar in Mombasa, or before the European District or Assistant District Officer of the station from which he starts.

(N.B.) The term "porter" means any native African engaged for service on a caravan.

2. The fees for registration are as follows :—

- (a) For journey not exceeding 2 months Rs.2.
- (b) For journey exceeding 2 months but not exceeding 6 months „ 3.
- (c) For journey exceeding 6 months but not exceeding 1 year... „ 5.
- (d) For journey exceeding 1 year and not exceeding 2 years ... „ 10.

3. A deposit of Rs.50 shall be paid to the Registrar for each porter engaged for a journey exceeding three months.

4. Any unregistered porter leaving the coast shall be subject to detention by any officer of the Administration in the interior, pending inquiries, and no claim arising out of the engagement of such porter will be recognised by the Administration, either for desertion, or recovery of advances which he may have received.

5. It is the duty of a caravan leader or owner to see that his porters are registered before they leave the coast.

6. Should the absence of a caravan from the coast exceed the time for which the porters are registered, they must be re-registered, either on their return to the coast, or at one of the Government Stations in the interior, and the re-registration fee, from the date of the expiration of the period for which the porter was originally registered, paid.

7. Officers in the interior will be instructed to satisfy themselves that all porters in passing caravans are registered, and, if not, to register or detain them pending inquiries, and, if necessary, to return them to the coast.

8. Porters going on journeys not exceeding ten days' absence from the coast *may* be exempted from registration by the Registrar.

9. The Registrar shall give to the caravan leader or owner a list of the porters registered (as per schedule) which shall be signed by the caravan leader or owner, and by the Registrar on behalf of the porters, together with a copy of these Regulations, which shall be considered as part of the contract binding both parties.

10. The contract between the porters and their employers shall cease at the termination of the journey at the coast, or at any point within the dominions of His Highness the SULTAN OF ZANZIBAR, even though the period for which they were registered has not expired.

11. All porters must be paid the balance of wages due to them within six days of the termination of their journey. Should they be kept waiting longer they will be entitled to full pay and "*posho*" till the payment is made, and will be at liberty to engage for any other caravan.

12. The caravan owner or leader shall notify to the Registrar the day on which he will be ready to start. A clerk from the Registration Department will then attend and read over to the porters the terms of their agreement, stating the advance paid to each man, the destination of the caravan, the probable length of absence from the coast, etc.

13. The load for one man shall in no case exceed 75 lbs., including everything which he may have to carry, *e.g.*, "*posho*," blankets, etc.

14. On the arrival of the caravan at any Government Station, the leader shall produce the list of registered porters, and report to the officer in charge all desertions, deaths, punishments, etc. The officer shall, if he thinks it advisable, inquire into such cases, and, if necessary, report on the subject to head-quarters. He shall also hear any complaints which may be made by the porters.

15. No punishment of any kind shall be inflicted on a porter without previous inquiry by the leader of the caravan and sentence by him. A written record of the inquiry and nature of the punishment shall be kept. No punishment by flogging shall exceed thirty strokes with a light stick, and in no case shall the skin of the person punished be broken.

16. Should this punishment not be considered by the leader of the caravan sufficiently severe for the offence, the case must be brought before a District or Assistant District Officer in the interior, or Judicial Officer, when sufficiently near the coast for this to be practicable.

17. All balances of pay due to deceased porters shall be handed over to the Registrar, and, in the event of there being no lawful heirs, shall be used to form a fund for the relief of disabled or aged porters, and of the widows, etc., of others who may require it, or for any other purpose which may hereafter be approved by Her Majesty's Secretary of State.

18. A supply of medicines, which shall be shown to the Registering Officer to be adequate, shall be taken with every caravan.

19. The porters of every caravan destined to any place beyond Ndii shall be provided with a suit of clothes, singlet, and a water bottle, and those going to any place beyond a radius of 100 miles from Kibwezi shall be supplied with one or more blankets in addition.

20. In the event of a porter falling sick and being unable to travel, he shall be carried on to the nearest station, even though doing so should necessitate leaving behind loads.

21. The agents or leaders of caravans shall, before departure, satisfy the Registrar, or other duly appointed officer, that the caravan has been properly fitted out, and that all the rules herein laid down have been complied with, so far as is possible at the coast, or station from which the caravan starts. A certificate to that effect shall then be granted by the Registrar to the leader of the caravan, who shall produce it when required to do so by any District or Assistant District Officer.

22. Any person found guilty of engaging any porter who, he knows or has reason to believe, has already been engaged and registered by some other person, shall be liable to punishment with imprisonment, or with a fine, or with both.

23. Any breach of these regulations shall be punished with imprisonment of either kind for a period not exceeding two months, or with a fine which may extend to Rs.1,000, or with both.

(Sd.) ARTHUR H. HARDINGE,

H. M. Commissioner and Consul General.

ZANZIBAR, 13th May, 1896.

MEMORANDA ON THE ABOVE REGULATIONS FOR THE REGISTRATION AND PROTECTION OF SLAVE PORTERS.

I AM pleased to observe that Mr. HARDINGE has carried out his promise by issuing new Regulations for the better protection of Slave porters. Although they are an improvement on the last, they still, in my opinion, fall short of being stringent enough. For instance, Clause 14 is almost worthless for the purpose for which it is intended. It is provided that a leader of a caravan shall, on arrival at any Government station, produce a list of registered porters, and at the same time reporting to the officer in charge all desertions, deaths, punishments, etc. It is left to the discretion of the officer to inquire into such cases and reporting on the subject to head-quarters. To make the clause effective, it ought to be the imperative duty of every officer to fully inquire into such cases, reporting the same to head-quarters. Clause 15 is also weak. It should provide that the record of punishment, etc., should be handed over to the Authorities, who should inquire into the whole matter, in justice to leaders and porters; without this there does not appear to be any effectual check on the leader of a caravan, who is clothed with judicial authority under these regulations, and he can exercise it without control. Clause 20 is everything that can be desired, although the abandoning of Slave porters should have been made a much more serious offence than it is in the present Regulations.

Taking the Regulations as a whole, they have been, in my opinion, framed as much for the protection of the Slave owners as their Slaves, the porters, in whose interests they have been nominally issued. If they are however strictly carried out, they cannot fail to place the Slave porters on a better footing than they have been in the past. It would have been more satisfactory if these new Regulations, which have been issued under the sanction of the British Government, had provided that only free men should be enrolled as porters, and that the wages should be for the sole use of the porters and their families, and not divided between Slave and master as at present. While at Zanzibar, I strongly urged that stations ought to be established at convenient distances on the route between Mombasa and Uganda, which would not only afford a great protection to caravans, but would materially facilitate the communication between the coast and the

interior. Such a series of posts, say 100 miles apart, would place an effectual check on gross cruelty to Slave porters, and would serve as a recruiting place for the sick.

DONALD MACKENZIE,
*Late Commissioner of the BRITISH AND FOREIGN
ANTI-SLAVERY SOCIETY.*

English and Germans at Zanzibar.

UNDER this heading the French *Bulletin de la Société de Géographie Commerciale de Paris*, of June last, publishes the following letter, which, although amusingly tinctured with the prevailing epidemic of Anglophobia, throws some light upon the position of the Protectorate. It has long been supposed that the attempt to govern Zanzibar through a Sultan *fainéant* has not been very successful, nor will there be any harmony until England has carried out the policy of abolition which, like the sword of DAMOCLES, she has kept hanging over the heads of the Arabs for a period of several years :—

ZANZIBAR,

May 2nd, 1896.

I send you a few lines respecting two facts which have just been exciting the country. You perhaps know that the Arabs here favour M'BARUK's struggle with the English in the neighbourhood of Mombasa, a struggle which has already lasted nearly a year. In spite of the numerous reinforcements, drawn from the men-of-war at Zanzibar, and even from Bombay, the English have nevertheless met with sufficiently serious checks to close to them, for the time being, the route to Uganda, and to oblige them to partly postpone the work of the famous railway. During the last few days we have heard that all is changed, through the intervention of M. WISSMANN, the German Governor. This occurred from the 20th to 25th April.

M'BARUK, who never wished for the war, passed over into the German territory near Tanga. M. WISSMANN immediately went to meet him, and persuaded him to give up his arms and ammunition, gave him territory south of Tanga, a certain sum of money and cattle, and made him a formal promise that neither he nor his men should be given up to the English.

The latter were thus delivered from a troublesome enemy, but at a heavy price. M'BARUK goes into German territory with 4,000 soldiers, to which are added women and children. The country which he leaves is thus entirely depopulated, at the very moment Mombasa is looking everywhere for labourers, and is unable to procure them ; moreover, German *prestige* is considerably increased at the expense of the English.

The second affair, which relates to an unsuccessful arrest which the English wished to carry out, is only the result of the dispute with M'BARUK. There is a very influential and much respected Arab here named ABDALLAH BEN SALEN, and nearly related to M'BARUK. Latterly the English Consul-General HARDINGE went to Mombasa. There he learnt from a so-called deserter that ABDALLAH supplies M'BARUK with food and ammunition, but he has, I believe, no absolute proof of the

fact. He nevertheless telegraphed to Zanzibar to arrest ABDALLAH immediately. He was cited to appear before General MATHEWS, but did not come. Distrusting the proceedings of the latter, he informed the French Consul in his character of Frenchman. Our Chancellor, who fills the office of Consul, is fortunately a man of judgment, and who knows the English. He did not hesitate to intervene energetically, placing his kavass at ABDALLAH's door and forbidding any English soldiers to enter the house. The Consuls of course immediately informed their respective Governments, and the situation has remained in this state for a month. This attempted arrest roused all the Arabs, both in town and country, and the first evening a rising was to be feared. It is only owing to the correct attitude of our Consul and the confidence which this attitude gave the Arabs that the movement was turned aside.

To give you an idea of the excitement of the Arabs, the evening that this event took place a deputation, armed to the teeth, sought out our Consul and told him, "Three thousand of us are ready—shall we drive the English into the sea?" The Consul of course calmed them, but the Government of Zanzibar may thank him. Finally, a hundred Arabs, who relieve each other, are constantly massed in a small neighbouring mosque to be ready for any emergency.

Requirements in Zanzibar.

THE subjoined letter to the Editor of the *Pall Mall Gazette* states plainly that abolition is not so much a matter of sentiment as an absolute necessity:—

To the Editor of the "PALL MALL GAZETTE."

SIR,—I beg to inclose a memorandum relating to the position and requirements of Zanzibar politically, to which your kind attention is asked. Without them the railway policy of the Government is likely to be jeopardised.

(A.) *Abolition of Slavery.*—It is not so much a matter of sentiment as of absolute necessity. It is an admitted fact in Zanzibar that Slaves have greatly increased in numbers during the past year, and are of greatly reduced value, owing to fresh importations, said to have occurred while the attention of authorities was engrossed in fighting an Arab rebel on the coast. With actually a large supply, labour is still extremely scarce for any other purpose than that of increasing the present over-production of cloves. The abolition of Slavery would be immediately followed by the development of the natural resources of Zanzibar under European control. And Zanzibar would become a second Ceylon, giving plenty of scope for the employment of capital. The freed Slave in Zanzibar is soon developed into an industrious and reliable man, the circumstances of life being that he is forced to work to live. The opposition to abolition comes mainly from the Zanzibar Government.

(B.) If Lord SALISBURY would send a commission to inquire into the administration of Zanzibar the reform of the Zanzibar Government would be one of the immediate results. It is impossible to enter into personal matters, although the Zanzibar Government is of such a personal and irresponsible character as to make it most difficult to avoid doing so. But the Zanzibar Government as administrators of the SULTAN's estates and property in Slaves is bitterly hostile to all those who believe that the abolition of Slavery is essential to the development of Zanzibar. And it

must necessarily be the opinion of the Zanzibar Government that the Consul puts before the Foreign Office.

(c.) *The Creation of a Legislative Council* in Zanzibar, composed of some of the leading residents and officials, is another essential reform. Amongst the civilians are many men of great local experience and authority, who have made Zanzibar their home, and have all their interests there. They have no voice in their own affairs, and are constantly being made the victims of the intrigues and friction between the local Government and the consular officials. Such a council, while exercising some control, would also exercise a moderating influence in public affairs to the general advantage of the country.

(d.) The appointment of a Governor for East Africa with a properly qualified Civil Service, which the extent and variety of interest require.

Yours faithfully,

MERCHANT.

July 2nd ("PALL MALL GAZETTE," July 6th).

George Fox on Slavery.

THE very interesting and impartial life of GEORGE FOX, written by THOMAS HODGKIN, D.C.L. (*Methuen & Co.*, Essex Street, Strand), contains the views of the founder of Quakerism on Slavery in the West Indies, which are well worth recording in the *Anti-Slavery Reporter*, although criticism on the great religious movement started by GEORGE FOX scarcely comes within its province. "Friends," as a religious body, have, ever since the days of CLARKSON, and long before, presented a kind of corporate opposition to Slavery and the Slave-trade, which stands out conspicuously at the present day, when the enthusiasm which burned with such fervent zeal in the early decades of this century, may be said to have died out in almost every other section of the Christian Church.

Dr. HODGKIN thus writes of GEORGE FOX, who in 1671 was paying a religious visit to the West Indies and some parts of the United States :—

" His language as to Slavery is so interesting, in view of the later *testimony* of his followers against all Slavery, that it is worth quoting in full :—'Then as to their blacks or negroes, I desired them to endeavour to train them up in the fear of Gon, those that were bought and those born in their families, that all might come to the knowledge of the LORD ; that so, with JOSHUA, every member of a family might say, 'As for me and my house we will serve the Lord.'

'I desired them also that they would cause their overseers to deal mildly and gently with their negroes, and not use cruelty towards them as the manner of some hath been and is ; and, that after certain years of servitude they would make them free.'"

Zanzibar and Pemba.

IN three recent numbers of *The Friend*, the question of the abolition of the status of Slavery in Zanzibar and Pemba, and the founding of an Industrial Mission in the latter island, has been freely discussed, the subject having been introduced by an able Editorial, and continued by two letters, one of which contains a private letter from General Sir LLOYD MATHEWS, the Prime Minister of the SULTAN OF ZANZIBAR. This latter will be read with interest, and deserves the close attention which the high position of the writer will certainly secure for it.

EDITORIAL.—“THE FRIEND,” 26th June, 1896.

REUTER’s telegram of the 21st instant from Zanzibar, states that A. H. HARDINGE, the British Consul-General, has sailed for Europe. The friends of the Slave have been awaiting this visit to England for the fulfilment of the promise of our Government to make arrangements for the abolition of the status of Slavery in Zanzibar and Pemba. DONALD MACKENZIE, the Special Commissioner of the ANTI-SLAVERY SOCIETY, reported a probable population of 266,000 Slaves in those two islands, under our English Protectorate. Our friend, CHARLES H. ALLEN, the Secretary of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, has for so long pleaded for these down-trodden Africans, stolen by the Arabs from their villages on the mainland, that he may justly look for us to rally round him at the present juncture, when it is very important that the ANTI-SLAVERY SOCIETY should keep closely in touch with the Foreign Office, and assist the Government in every possible way in carrying out its good intentions. There is no disguising the fact that the liberation of a large number of Slaves must in any case be a complicated question, calling for much wisdom and discretion, and at the same time calling for Christian courage and resolution. The details of abolition have always severely tested the patience and business qualifications of those entrusted with the act of manumission. The freedmen cannot be allowed absolutely to drift, but will need material help and guidance in the hour of emergency. Friends in America entered into this work most energetically at the close of the great Civil War. Our opportunity has fallen on happier times in respect to Zanzibar and Pemba.

It may be well to recur to the pledge of G. N. CURZON, on the motion of JOSEPH ALBERT PEASE, in the House of Commons, on the 27th March. He informed the House distinctly that the Government would consult with A. H. HARDINGE on the occasion of his approaching visit to England, as to the final measures proposed for the abolition of the status of Slavery in the islands, “which measures will be put into execution when he returns there in the autumn. He further gave “the assurance that our representative in Zanzibar will, in fact, put the determination of the Government into operation.” We trust that Friends will cordially support the Government in every possible way in carrying out this determination, and if any means are opened by which the Government may consider that Friends can render any practical help in developing the new *régime* of freedom, we hope that members of our Society, who have so long worked in the Anti-Slavery cause, will be ready to give any assistance required.

Letter from JOHN MORLAND.—“THE FRIEND,” 10th July, 1896.

DEAR FRIEND,—I am very glad to see the editorial in the issue of the 26th ult., on the subject of Zanzibar and Pemba. Although Government after Government has disappointed us, promising emancipation in that happy future which is always receding, we may now with some confidence believe that the day of freedom is rapidly drawing near, and that in a few months the Slaves of these islands will be able to claim their rights. If Mr. HARDINGE returns without taking with him the mandate of the British Government that the status of Slavery must be abolished, it would indeed be a fresh and terrible disgrace. Time will, however, be needed for the settlement of some of the complicated details connected with emancipation—compensation or no compensation to the owners, the need of other labour in the islands should the emancipated Slaves decline to work in the plantations, the consideration of the SULTAN's revenue, which would be largely affected should the clove crops be lessened, the need of funds to pay the new police, the establishment of law courts to which the freedmen may appeal. If, however, the Government enter earnestly into these preparations, everything can be settled in a few months, and these few months should also be employed by those interested in the coloured people, to mature their plans.

Friends have for many years been urging this righteous action on the Government, therefore we are responsible, as far as we have ability, to co-operate with the authorities in the islands, so that emancipation may rapidly bring blessings in its train. Long before the day of freedom dawned in the West Indies the missionary had been at work, most of the Slaves were nominal and many real Christians, and emancipation was received by them as a wonderful new gift from God, given in answer to their prayers. The same was largely the case in the United States. “Uncle Tom's Cabin” gave a vivid picture of a Slave prepared for freedom by Christianity. Such a preparation has scarcely begun in Zanzibar. The population is a shifting one; many have entered the island in recent years, and very many have left as porters for the mainland. Yet Zanzibar has a staff of English officials, it is constantly visited by traders, and is generally the point of departure for explorers and missionaries for East Africa, therefore it is probable that a watchful eye has been kept on the condition of the Slaves, and gross cruelty has been prevented. In addition to the other Europeans, the Universities Mission is established there under Bishop RICHARDSON, and is doing good work.

The case is far different in Pemba. Before the British Vice-Consul arrived there recently, there had been absolutely no white residents whatever, and it does not appear to have been recognised as a missionary sphere. The abolition of the status of Slavery is not likely to alter materially the condition of the Slaves, unless the knowledge of their new power is brought home to them by missionaries and traders, and unless proper courts are established in the island to which they may appeal, and officials to support them in their rights. To decree emancipation and then leave them alone on the island and with their Arab masters would only be a mockery. Now here there is a field for work open to us, and one in which there is a certainty of great usefulness.

The work that seems necessary is that of an Industrial Mission. The practical missionaries would hold a position between the freedmen and the Arabs, and between the freedmen and the officials, acting as advisers and helpers. Further, a few estates worked by the freedmen for fairly paid wages will not only give paid employment to a ~~large~~ number, but will be an object-lesson for the whole island. For such a work

men of great capabilities will be wanted ; they must either already possess, or be able to acquire, a sufficient knowledge of Arabic and of Swahili, they must be competent men of business, they must be able to organise and control uncivilised labourers, they must be of sufficient calibre to hold their own with the officials and with the Arabs ; they must also, as a first necessity, be men of wide sympathies, and have a hunger for the advancement of righteousness among both whites and blacks, the care of the bodies and souls of men. All these qualifications may not exist in any one man ; one may be the director, one the planter, another the physician or the schoolmaster, but all these qualifications must be found in the settlement. If such men can be found, and they ought to be found, the necessary capital should without difficulty be forthcoming ; but the men, not the money, are the first need.

The island of Pemba is about forty miles long by ten to fifteen miles across, about double the size of the Isle of Wight ; it is very fertile, but has the reputation of being unhealthy. Mr. MACKENZIE, however, believes that its insalubrity has been exaggerated by the Arabs in order to discourage the visits of foreigners. He especially noted the absence of fresh-water swamps, which elsewhere are such a fruitful source of malaria. The population is very uncertain ; it has been estimated as 100,000, but may be considerably more or less. The Slaves form, probably, three-quarters of the total number, the remainder being Arabs and free-born blacks—Swahili and others. The Arabs are the chief Slave-owners, and the owners of the *shambas* or plantations, though the blacks also hold Slaves, generally domestic. The Slaves on the *shambas* are employed in raising cloves and cocoanuts ; they are very sparsely clothed, at the expense of their masters, and raise their own food—cassava—during two days of each week which are allowed them.

Nominally owners of their estates, the Arabs are practically tenants of the Indian money-lenders who hold mortgages, and who also advance money against the clove crop, which they take at a fixed price. It is quite probable that an early effect of emancipation may be the foreclosure of many of these mortgages, and estates will then be easily bought. At present it would probably be bad policy to buy land, as cultivation without Slave labour would be very difficult, if not impossible. The number of *shambas* in the island is about 1,100, and the majority are mortgaged at about £100 each on the average. When in the island, Mr. MACKENZIE had the offer of one of the best estates at the price of 30,000 rupees, or say £1,875 ; this estate contained 40,000 cocoanut and 6,000 clove trees.

Looking to the near approach of the end, it would be well if our industrial missionaries were already on the spot, or in Zanzibar, learning the languages, becoming acquainted with the people and with the authorities, and acquiring a knowledge of the conditions of husbandry and commerce. Would it not be well, therefore, at once to raise capital, and to form a committee to direct the work from England, with power to engage qualified workers ? Probably the best course as to capital may be to pay a moderate fixed interest thereon, any surplus to be devoted to the extension of the work ; a few practical men could easily frame a scheme and start the work. Will the Anti-Slavery Committee of the Meeting for Sufferings take the preliminary steps ?

Thine very sincerely,

GLASTONBURY, 2nd 7mo., 1896.

JOHN MORLAND.

Letter from F. W. FOX.—"THE FRIEND," 17th July, 1896.

DEAR FRIEND,—I have read with much interest our friend JOHN MORLAND's letter in this week's *Friend*, and most cordially unite with his sentiments, and the suggestion that the time has arrived when it may be the duty of our Anti-Slavery Friends to seriously consider what special line of action may be taken in the crisis which we may hope is now happily near at hand, when a full measure of freedom will be granted to the thousands of our fellow creatures enslaved in the islands of Zanzibar and Pemba.

On the very same day as the date of JOHN MORLAND's letter, the 2nd inst., I had the pleasure to receive from Zanzibar a letter, dated the 5th ult., from Sir LLOYD-MATHEWS, the President or Prime Minister of the SULTAN'S Government, which letter so closely deals with the question of the possibility of establishing an Industrial Mission in those islands, that it may interest the readers of the *Friend* if I lay it in its entirety before them.

For many years past I have been much impressed with the conviction that the problems of civilising and Christianising the widely scattered but vast populations of the African Continent could be most effectually grappled with by establishing in various centrally situated localities Agricultural Mission Stations, somewhat on the lines adopted by the London Missionary Society at its Kuruman Mission, by the Free Church of Scotland at its Lovedale Mission and its missions in Nyassaland. Accordingly, when the question of the abolition of the legal status of Slavery in Zanzibar and Pemba was more recently pressed upon our attention, my thoughts at once turned to the possibility of organising an Agricultural Industrial Mission Station, not only for the purpose of training some few of the liberated Slaves, but to form an instructive object lesson for the native and Arab planters to observe and learn how paid free labour may be organised to successfully compete with Slave labour.

In the spring of this year I despatched two letters to Sir LLOYD MATHEWS, one of which referred to the apparently minor, but perhaps not less important, subject of establishing an Industrial Mission, and the second dealt with certain points as to the larger and more general question of the abolition of Slavery. It is to the first letter referred to that the reply of Sir LLOYD MATHEWS is directed, in which he writes as follows :—

" In reply to your letter No. 1 of May 7th last, regarding the early abolition of the legal status of Slavery in the islands of Zanzibar and Pemba, and your proposal to establish in either Zanzibar or Pemba a mission for the training of freed Slaves in connection with agricultural employment, and to secure, by lease or purchase, an approved *shamba* or plantation of cloves and cocoanuts, located in a healthy part of one of the two islands, I have much pleasure in stating that in my opinion your scheme is very practical, and likely to be most useful.

" In order to assist you in forming your plans, I think it will be useful for you to know something of the plantations under my supervision, one of which may suit your purposes ; but, first, I should inform you that Zanzibar is far healthier than Pemba.

" At Pemba we have a large Government estate (once the property of Monsieur COTTONI, a French gentleman, who lived off and on for over twenty years on this estate), for which we have applied to the Indian Government for a number of agricultural coolies. Should these people not be forthcoming, I shall engage volunteers from the Witu district, who were captured by us and freed during the late Fumo Omari.

rebellion. As regards healthiness, this estate being of a fair elevation above the sea level, and directly on the sea-board, and being always under the influence of the prevailing monsoons (south-west and north-east), is, for Pemba, most healthy, and its situation and harbours for shipping and embarking produce excel all other ports and plantations. As the capital town, Chak Chak, is about four miles up a creek from the plantation, its inner harbour is the principal port of anchorage for all ships visiting Chak Chak ; boats, dhows, and native vessels are forced to wait off this plantation for a rising tide to enter the creek.

“Mr. LAST (of the Zanzibar Government Service), who is well known to the Geographical Society as a corresponding member, geologist, botanist, and naturalist, was lately sent by me to inspect and report on the *shamba*, with the possibility before him of having to take charge of it. The estate is well planted, having about 12,000 cocoanut trees, which yield in its present condition of overgrown grass, weeds, bush, etc., 150,000 cocoanuts yearly, present value £125. With cultivation and selling other fruits, etc., this sum might be raised to £300, and much more might be made by growing vanilla, pepper, nutmeg, and other spices and products under European supervision. The clove trees yield about 500 frasilah, which at the present low price realises £100 (in its palmy days £500).

“The next Government estate is in Zanzibar, about four miles outside the town, at Walezo, on the new east road. This is simply a cocoanut plantation with two bungalows for European town residents who may require a change. On this road, and seven miles from town, on the Mwera river, we are now planting vanilla, and intend trying cocoa in the marshy ground. This estate is small. Two miles from Mwera is my Koani plantation. This estate is a private one, and not Government property. The cocoanut yield yearly is about 50,000, and cloves 500 frasilah. Had I time to supervise planting I might make a fair income, as in the bottoms sugar-cane, rice, and vegetables of every description could be grown, and outlying parts of the estate planted with other products. Four miles from Koani, and on the same road, is the Dunga estate, which belongs to MAHOMED BIN YAIF, His Highness’s Secretary, who is ready to lease his plantation for whatever sum I may think fair. We (the Zanzibar Government) rent his large stone house on the property, which is roomy enough to accommodate several families, and store a large quantity of produce. This house is now used as a Government house and rest bungalow by Zanzibar residents on their way to the eastern port of Chuaka.

“On receipt of your letter I wrote to Mr. LAST, and directed him to send me a detailed report on Dunga and Koani, which I will forward by the next mail, if unable to do so by this steamer. With the exception of the next two miles, the remaining seven miles of the country to Chuaka is covered with coral rock jutting up well above the surface ; the soil in patches is so rich that red peppers, Indian corn, Mtama, and yams of immense size, of over 35 lbs. weight, are cultivated all over the country.

“In reply to your question as to the number of trees in Zanzibar and Pemba, I can get no information whatever ; but taking our yearly collection of 25 per cent. duty, cloves at about 125,000 frasilah (of 35 lbs. each), the whole year’s harvest must amount to 500,000 frasilah ; and taking half a frasilah as an average amount picked from one tree yearly, we must have 1,000,000 trees to bring in the above amount of 500,000 frasilah. To 1,000,000 trees we must add one-third more for non-bearing trees, as in all plantations one-third of the full-grown trees do not bear every harvest. This will bring the number of full-grown trees to roughly 1,500,000 ; and, again, allowing 500,000 as the number of young trees planted within the last three

years, the estimate arrived at is 2,000,000. I am afraid I have tried to give you an estimate in a very roundabout way; but, as you have asked for an early reply, I cannot give you a nearer calculation.

"With regard to your question as to the approximate output of cloves from 100-trees, the above answers it at half a frasilah to a tree, or 50 frasilah to 100 trees. The Pemba trees may give more, being older. The cost of gathering and drying cloves is Rs. 1½ per frasilah. When both islands are being surveyed I will direct the surveyors to have all trees on each estate counted under different heads.

"As regards taking on lease any of these estates, or even private estates, not under my supervision, I do not think there will be any difficulty in arranging a fair and moderate rent and other terms. His Highness the SULTAN has also many estates which are Crown property. When the legal status of Slavery is abolished, doubtless many large estates will come into the market at a price much below their value."

I shall be very pleased to hear from, or receive any suggestions which may occur to, any of our Anti-Slavery Friends. I hope before this letter appears in your next issue to have had the opportunity of having some conversation with A. H. HARDINGE, H.M. Resident Agent and Consul-General at Zanzibar, on some of the points referred to in the two letters before mentioned.

Yours sincerely,

FRANCIS WILLIAM FOX.

DEAN'S YARD, WESTMINSTER, 10th July, 1896.

Pemba and its Prospects.

From the "ZANZIBAR GAZETTE."

IN giving some short accounts of Pemba we have been accused of undue pessimism, and of generalising from the particular instance of the state of Chaki-Chaki. We are glad to find from the report just made to the Zanzibar Government by Mr. J. T. LAST, F.R.G.S., who recently paid a visit to the newly-purchased Government *shamba* named Tundana, that a much more pleasant and wholesome state of things is to be found at that place. We give in proof the following extracts from Mr. LAST's report:—

"The *shamba* is much larger than I expected to find it, and is well planted in almost every available spot with clove trees and cocoa palms. Both look to be in a very healthy condition, and only need to be kept properly cleared of under-growth to produce their proper quantum of fruit.

"There is a considerable variety of soil about the *shamba*, but there is none of it that cannot be used for agricultural purposes. The low-lying parts on the west side, being sandy, are suitable for ground nuts, cassava, potatoes, and other native produce.

"The low parts on the east side being of a richer soil and more damp, are suitable for rice growing. The elevated plateau, which occupies the greater part of the *shamba*, is now well planted with cloves and cocoa palms.

"Judging from the present appearance of the coffee trees and vanilla on the plantation, and the manner in which they have grown in the midst of brush and grass, I should think it is quite possible that both these valuable commodities might be cultivated with considerable success.

"I examined especially the nature of the soil of the low ground lying to the west of the house. Fortunately, this is not of a boggy nature, but a light sandy soil, somewhat wet now on account of the rains and its low position—but I am told it is quite dry

soon after the wet season is over. This being so, it need not be feared as a source of malaria. It is my honest opinion that there is only one place on the estate which can be called unhealthy, viz., the low valley of blackish earth, mud and bog, which extends along the S.E. border of the *shamba*. Fortunately, this is quite away from the part where Europeans' houses would be built.

"I have no hesitation in saying that with properly-built houses, and the ground judiciously cleared, I believe the estate of Tundana can be made quite as healthy and pleasant as either Dunga or Chwaka.

"So far I have only spoken of the prospects of the estate from an agricultural point of view, and of its healthiness.

"But it has far greater capabilities than of being used simply as a *shamba*. I think I am safe in saying that it would be impossible to find a site more suitable for a Coast Port, especially on account of its nearness to Chaki-Chaki, Pemba's chief town.

"The formation of the ground is most suitable. On the low ground near the beach, sheds, go-downs, and other buildings could be constructed for commercial purposes.

"On the higher] elevated ground there is ample room for houses for the use of Europeans and others. I am told that by making a little detour to the S.E. a road could easily be made to Chaki-Chaki. Of course, the first point to be considered is, whether there is now, or can be developed, in Pemba sufficient trade to justify such an undertaking.

"The natural resources of the estate are abundant. There is plenty of good water everywhere, stone for building and lime burning, good clay for brick making, wood for burning the lime, and the smaller wood required for building purposes. The cocoa palms on the place would supply the roof covering where iron is not used.

"I believe that Tundana has the making of a fine little port and town, healthy and admirably situated. . . . All houses built there for Europeans should be built at least one story above the ground floor."

Cruelty to a Slave in Pemba.

To the Editor of the "TIMES."

SIR,—About the first week in April last you were good enough to insert in the columns of the *Times* some particulars of a case of atrocious cruelty to a Slave in Pemba, which has probably scarcely ever found a parallel. The unfortunate man was kept in irons fastened to a clove tree, exposed to all the inclemencies of the weather, and to the ravages of insect life, for seven months. Incredible as it may appear, the poor creature lived through all this torture, until he was relieved by the recently appointed Vice-Consul for Pemba.

The owner of the *shamba*, and of the 2,000 Slaves thereon, was, very properly, tried in the Zanzibar Court, and sentenced to seven years' imprisonment. The son of this miscreant, who was even more actively guilty than his father, was able to escape, but it was stated at the trial, which took place on February 27th last, that a warrant for his arrest had been issued. I have

just received from the editor of the official *Zanzibar Gazette* a notice that, in spite of this warrant, the son is still at large in Pemba (May 11th), and the editor naively suggests that my Society should despatch an energetic and capable official to aid in the arrest of the perpetrator of this most atrocious cruelty.

This, Sir, appears to me a most extraordinary proof of impotence on the part of the British authorities, who have taken over the administration of the Slave islands of Zanzibar and Pemba, whose duty ought clearly to embrace the handing over of the 2,000 Slaves, belonging to a criminal who has fled from justice, to a trustworthy official, who should prevent the return to his *shamba* of a man who is virtually an outlaw, who has forfeited all claim to the Slaves whom he has treated with such atrocious cruelty.

Does not this state of things clearly accentuate the fact that Great Britain must be held responsible for these abuses, and that nothing short of the abolition of the status of Slavery can put an end to this open defiance of the Power which has taken these islands and their inhabitants under the protection of the British flag?

I am, Sir, yours faithfully,

CHAS. H. ALLEN, *Secretary.*

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,

55, NEW BROAD STREET, LONDON, E.C., *June 16th.*

The "Zanzibar Gazette" and Ourselves.

In our number for March and April, commenting on the atrocious torture of a Slave in Pemba, we stated that the page containing this horrible description had been carefully excised from the number of the *Zanzibar Gazette* forwarded to the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY. We have since received a letter from the editor, in which he indignantly denies that this could possibly have happened in the office of the *Gazette* itself. We willingly accept his denial of any knowledge of the circumstance, but we cannot agree with him that it might have happened at the Post Office, either at Zanzibar or elsewhere. It was not only that the page containing the description of the trial had been removed, but its place had been supplied by a duplicate sheet already in that number of the *Gazette*, and this could not have been done in the Post Office.

The matter, however, need not be pursued further, it being sufficient to state that the editor declares that he knew nothing of the alteration in the particular number (for which we subscribe), and we are very glad to learn from him that he makes a special point of fully reporting all trials of Slave cases.

Parliamentary.

HOUSE OF COMMONS, 4th May.

KAFIR SLAVE TRAFFIC.

Mr. JOSEPH A. PEASE (Northumberland, Tyneside).—I beg to ask the Secretary of State for India, whether advantage will be taken by the British Government, or the Government of India, of the favourable disposition of the AMIR in discountenancing, as far as he can do so, the traffic in Kafir Slaves, by urging upon him, as the ally of an Anti-Slavery nation, to restore the recently-deported Kafirs to their homes, and to devise means for eventually terminating the institution of Slavery itself throughout his dominions?

Lord GEORGE HAMILTON.—The hon. Member is aware that the Viceroy intends to avail himself of any favourable opportunity to exercise his influence on behalf of the Kafirs; but it is improbable that the object contemplated by the hon. Member would be promoted by any interference of the Government of India in the internal administration of Kafiristan in the direction indicated in the Question.

HOUSE OF COMMONS, 7th May.

THE CESSION OF THE BASHGAL VALLEY.

In reply to Mr. J. H. ROBERTS (Denbighshire, W.),

Mr. CURZON (Lancashire, Southport,) said: No correspondence took place between the VICEROY and the AMIR with reference to the Bashgal Valley. The decision to revise the frontier, as proposed to be laid down in the DURAND Treaty, was arrived at in February, 1895, before the Chitral Expedition was contemplated, and, as I have already stated, that decision was based on the ground that the topographical conditions were found not to be what they had been supposed to be. There was, therefore, no question of compensation on either side. Colonel HOLDICH was the chief survey officer of the commission which revised the DURAND frontier in the manner already explained (April 16). The Afghan Commander-in-Chief was one of the Afghan commissioners, but his forces did not enter the Bashgal Valley until after the signature of the agreement which gave that district to the AMIR. The Government of India conducted the negotiations on behalf of the native States interested, and no written consent to this, or to any other detail of the agreement, was necessary.

HOUSE OF COMMONS, June 22nd.

SLAVE-OWNERS AT PEMBA.

Mr. JOSEPH A. PEASE (Northumberland, Tyneside).—I beg to ask the Under Secretary of State for Foreign Affairs whether the Foreign Office have received any information respecting the Pemba Slave-owner, ABDULLAH BIN ALI, who failed to appear before the Court when a case of gross cruelty to a Slave was tried before Judge CRACKNELL, as reported in the *Zanzibar Gazette* of 4th March; and, whether the Government have taken any steps, or propose to take any, to administer the estate of the fugitive, and to provide for the safety of the Slaves, of whom it is said 2,000 are the property of the delinquent; he would also like to ask the right hon. gentleman whether Mr. ARTHUR HARDINGE had now come home, and, if so, who was responsible for the administration of Zanzibar?

THE UNDER SECRETARY OF STATE for Foreign Affairs (Mr. GEORGE CURZON, Lancashire, Southport).—In answer to my hon. friend, I have to say that Mr. HARDINGE

has just left Zanzibar on his return home, and during his absence his place is being filled by Mr. HAY. I must, perhaps, explain, although my hon. friend is probably aware of the fact, that there are two men known as ABDULLAH BIN ALI, the father and son having the same name. The information in our possession is that ABDULLAH BIN ALI the elder was the owner of 2,000 Slaves at Pemba. This man was tried, convicted, and sentenced to a heavy punishment for gross cruelty to two of them. As regards the son, ABDULLAH BIN ALI was suspected of being gravely concerned, but he escaped arrest, and is believed to have gone to Arabia. The Slaves maltreated by ABDULLAH BIN ALI have been freed, and the Vice-Consul in Pemba has been instructed by Mr. HARDINGE to report as to the position of the others. As the property is that of an Arab subject of the SULTAN, Her Majesty's Government have no power to administer it.

HOUSE OF COMMONS, *June 30th.*

SLAVERY IN ZANZIBAR.

Sir CHARLES DILKE asked the Under Secretary of State for Foreign Affairs whether order has been completely restored in Zanzibar since the recent riot; whether there is any foundation for the suggestion in a letter which appeared in the *Times* of Tuesday last, containing a protest against Slavery in the Protectorate from the clergy residing within it, or in its neighbourhood, that the Consul-General has recommended a Commission on the question of Zanzibar Slavery; and, whether the Government adhere to their intention to discuss with the Consul-General only the mode of immediate abolition, so that when he returns to Zanzibar abolition may forthwith be carried out?

Mr. CURZON.—There was no riot in Zanzibar. The armed Slaves of HILAL, an Arab, whose deportation had been decreed by the SULTAN, resisted his arrest by the SULTAN's soldiers, and attacked Captain RAIKES, who was in command, with drawn swords. Sir LLOYD MATHEWS was compelled to fire his revolver in defence of Captain RAIKES. The arrest was then effected, and no disturbance has since ensued. The memorial to which the hon. baronet alludes in the second paragraph did not emanate from the clergy of the East African, but from those of the Uganda, Protectorate. Mr. HARDINGE, in one of his dispatches, discussed, among other solutions, an investigation of the Slavery question by a commission. The Government intend to discuss the method of abolition with Mr. HARDINGE on his return, in accordance with the pledges which they have given to Parliament.

HOUSE OF COMMONS, *July 3rd.*

On Foreign Office vote in Supply, salary of Under-Secretary:—

Mr. JOSEPH A. PEASE (Northumberland, Tyneside) called attention to the various administrations existing in East Africa. The islands of Pemba and Zanzibar were governed by the SULTAN, whose officials were entirely Englishmen. On the mainland the British East Africa Company were in authority up to a certain point. The district handed over to this country by Germany in 1890 was, he understood, under a separate flag, and under separate treaty obligations. Moreover, between Kikuyu and Uganda, a Commissioner was placed who had the control of that district, the Chartered Company, however, possessing certain rights and jurisdictions throughout the area. Then there was the protectorate of Uganda under the direct control of Her Majesty's Government. It was obvious that the existence of these different systems of administration was not only uneconomical, but probably inefficient, and it

was desirable that the seat of Government should be transferred to the mainland, rather than that it should remain at Zanzibar. He understood that Mombasa had a good harbour, and was very suitable for the central seat of Government. It was desirable that there should be some consolidation of the administration. He wished also to know what the Government proposed to do in relation to our Treaty obligations in Madagascar. He understood that one of the rights we possessed in connection with Madagascar was to send British trade commodities into Madagascar under as favourable import duties as any other nation, but now, he understood, the French Government were proposing to send in, free of duty, all French goods, whilst placing import duties on British goods. If that was carried out it seemed to him that there would be a violation of the arrangement made when the French Government signed the declaration in 1890.

Sir C. DILKE said that both the cases which his hon. friend had raised were deserving of the attention of the Committee. The question of the French obligations towards us in respect of Madagascar was one, of course, which was receiving the attention of the Government, but he believed the matter was still under negotiation. The right hon. gentleman would, no doubt, tell them all he could on that subject, though he might not be able to make a very full statement on the subject. The case of East Africa was, of course, parallel to some extent with that of West Africa as regarded the mixture of administrations. Our protectorates were very numerous, some were under the India Office, but the larger number were under the Foreign Office, although there was really no difference in nature between those various classes of protectorates. The old reason which used to be given for keeping under the Foreign Office those cases where the interests of foreign nations were very much concerned no longer applied, because some of the cases under the India Office and the Foreign Office were in exactly the same position in that respect. He had a very strong opinion that the Foreign Office was not the best Department to deal with protectorates which had virtually become colonies. A great number of these places were colonies in all but the name, Zanzibar especially. He thought they should look forward to the time when they should be handed over to the Colonial Office, although the present time might not be convenient for the change, because the Colonial Office was just now hard worked with the South African question.

Mr. W. LAWRENCE (Liverpool, Abercrombie) said that the right hon. gentleman had remarked that the accounts of the Niger Protectorate were carefully looked after in London, but that gave no security that the largely increased revenue that was drawn from the Protectorate was properly expended. A large sum had been expended in the purchase of a yacht which was unsuitable to the draft of water in the Niger rivers. Those whom he represented thought that something more might be done in the way of educating the natives in the matter of timbering and clearing the ground, in order to develop the enormous riches of the district. It seemed, too, that all tenders for Government stores were handed over to people wholly outside the district in which the money was raised, and that was looked upon by the traders who had a large connection with Liverpool and could probably easily supply the stores, as rather hard upon them. He thought it was about time that the anomaly of the Niger Coast Protectorate and the Niger Company existing side by side under different systems should come to an end. He did not disapprove of the systems of chartered companies, and acknowledged that the Niger Company had done valuable work; but when the outlines of a district were fairly laid down it was more desirable that the traders generally should be invited to occupy it than that it should be monopolised by one large company. He hoped the right hon. gentleman would lay before the

House the fullest details he could of the expenditure of the Niger Coast Protectorate.

Mr. CURZON pointed out that in the speech which he made earlier in the evening he did not say that this country would be either the tool or the follower of any other Power ; he spoke of unanimity of concert. All the Powers were equally concerned and engaged, and he should deprecate the use of any phraseology implying that one Power should either be in front or behind another in the action they were taking. As to Madagascar, he said that the French Government, after the campaign was over, at first adopted a position with regard to the island which was not annexation although it appeared to have some of the features of annexation, and which appeared to the Government to be new in international law. Her Majesty's Government addressed a series of representations containing their views of the case, and in a short time the French Foreign Minister announced that his Government had decided on annexation. The question as to how far their position was altered by this annexation now decided upon was a matter which was under discussion with the French Government at this moment, and in which they were receiving the advice of the law officers. It was probable that at an early date further representations would be addressed to the French Government. Complaint was made of the want of uniformity of system in connection with the various protectorates under the present arrangement. There was the protectorate of Zanzibar on the mainland, and there was the inland protectorate of Uganda. He did not see anything anomalous in the present stage of the development of the two side by side ; but the time might arrive shortly when it would be desirable to put the administration in the mainland into a single hand. He hoped that the time might arrive and the demand be forthcoming for entering into such an arrangement. As to the Niger Coast protectorate, he said that a commercial report was laid before Parliament yearly, and he assured his hon. friend that the financial administration of the protectorate was conducted on the most economical lines. He should be glad, however, to have some further information on the subject.

British Central Africa.

Mr. CRAWSHAY, Resident Magistrate for the northern portion of the Protectorate, has arrived in England. He will remain at home for a time to recruit his health. All was well in the Protectorate up to the date of his leaving Chinde. Last dry season and the first part of the rains were mainly taken up with a series of crusades against the principal dépôts of the Slave-traders, with the result that all such dépôts have ceased to exist, and the only Slave-trading in the Protectorate now is that which is carried on by native tribes among themselves, of whom the Angoni are the worst offenders. Eastward, in the German sphere, and westward, in Senga, Luwemba, and Uwiza—part of the territory lately assigned to the British South Africa Company—little is being done to suppress this evil ; nor does Mr. CRAWSHAY think it will be possible to effect much until the importation of firearms and ammunition into the German and Portuguese spheres has been put down by their respective Governments on the spot. Quantities of guns and powder find their way to the northern half of Lake Nyasa from the coast at Kilwa, in German East Africa ; some of these cross the lake into the northern Angoni country, which is part of the British Central Africa Protectorate ; more pass round the north of the lake, *via* Usango, and thence south across the Nyasa-Tanganyika road into Senga and Luwemba, where they find a ready market amongst the Arab and Waswahili Slave-traders resident in these countries. From Portuguese territory, then, on the Upper Zambesi River, there is another route for the import of arms, etc., which largely affects the southern Angoni of the Protectorate, and penetrates up the Loangwa Valley to within a few days' journey of the Tanganyika road. It was in the Upper Loangwa Valley that Mr. CRAWSHAY and his men were twice fired on by colonies of Slave-traders in September last year.—*The "Times," 5th June, 1896.*

Afghan Proceedings in Kafiristan.

As we go to press we receive a White Book, ordered by the House of Commons on the motion of Mr. ARTHUR PEASE, M.P. It contains copies of Memorials from the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, the ABORIGINES PROTECTION SOCIETY, and the INTERNATIONAL ARBITRATION AND PEACE ASSOCIATION, to the Secretary of State for India. These have already been printed in the *Reporter* or in the daily press, and we now only reproduce a copy of a letter from the GOVERNMENT OF INDIA TO THE SECRETARY OF STATE, dated Simla, 22nd April, 1896, and our Reply :—

We have the honour to acknowledge the receipt of your Lordship's Despatch, dated 28th February, 1896, forwarding copies of Memorials presented to your Lordship by the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, the ABORIGINES PROTECTION SOCIETY, and the INTERNATIONAL ARBITRATION AND PEACE ASSOCIATION, on the subject of the Afghan proceedings in Kafiristan. Your Lordship asks for our views on the several proposals contained in these memorials.

2. We desire to state at the outset that, if we are unable to accord our support to the measures which in these Memorials have been pressed upon your Lordship's attention, it is not from any lack of appreciation of the motives which have prompted their submission, but because we are convinced that in many respects the memorialists have been misinformed as to the facts, and as to the true position of the Indian Government both as regards the Kafirs and the AMIR OF AFGHANISTAN.

3. The principal assertion made or implied in these Memorials is that the present policy of the AMIR is the extirpation or enslavement of the Kafirs, and all three Memorials unite in asking that the Government of India will use its influence with the AMIR "to prevent exterminating raids on the Kafirs," or "to rescue the Kafirs from their present danger, and leave them in undisturbed enjoyment of their property, liberty, and customs," or "to avert further attacks on or spoliation of Kafiristan and its defenceless tribes." The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY add the request that an attempt may be made to secure the abolition of Slavery in Afghanistan, which they assume has been the chief cause of the attacks made by the Afghans upon their peaceful neighbours.

4. In reply to this assertion, we desire to state that not only have we no information leading to the belief that the AMIR's policy is such as the memorialists describe, but that, on the contrary, we have the AMIR's own authority for saying that it is something quite different. In his letter of the 4th December, 1895, the AMIR stated that the object of the expedition was "to induce the Kafirs, who are subjects of the God-granted Government, to tender their allegiance and obedience, and to introduce among them the laws of government and other regulations applicable to them as subjects." The AMIR adds—"The SIPAH SALAR, after chastising the foolish among the Kafirs, will re-assure and settle them down in their proper places, so that they may duly recognise the laws and their position as subjects, and live in peace and comfort," and all the information which we have so far received from other sources tends to confirm the AMIR's own description of his policy and intentions. In the Bashgar Valley it appears that by the middle of January the SIPAH SALAR had proclaimed a general pardon of all Bashgalis who had fought against his Government, and that all the people of Bashgal who remained in their homes were perfectly safe in

person and in property. Early in March it was reported that the Munjash and Lutdeh Kafirs were living quietly in their homes, that a few mullas had been left in the district, and that the Afghan troops had been withdrawn ; and we have since been informed that the Waigalis have been well treated by the SIPAH SALAR, and that 120 Ramgal headmen, who had been sent to Kabul in chains, have been released by the AMIR and permitted to return to their homes. The AMIR is also said to have enlisted some 800 Kafirs in the Afghan army. In short, wherever the people have submitted, they appear to have been well, if not liberally, treated ; and the idea that there has been any wholesale slaughter or extirpation appears to be altogether erroneous.

5. It is true that the extension of the AMIR's authority is accompanied by attempts to convert the Kafirs, forcibly or otherwise, to the Mohammedan religion. But, so far as our information goes, the compulsion used has not been of a violent character, nor have the Kafirs themselves shown much disinclination to do as they were told. The statement in the Memorial of the ABORIGINES PROTECTION SOCIETY that "the Kafirs have always preferred death to embracing the religion of their hereditary foes," appears to be altogether devoid of foundation. The memorialists themselves admit that the Mohammedan religion has for years been gradually spreading in the outskirts of the Kafir country, and that "the belt of hostile though only nominal Mohammedans which surrounds what remains of Kafiristan is being drawn closer and closer." Mohammedan villages were also found by Dr. ROBERTSON, even in the interior of the country, and the information we have received shows that, after their defeat, the Lutdeh Kafirs tendered their submission and offered to become Mohammedans. The Waigalis have since done the same. Kam and Munjash have also become converted, and, as a rule, the measures taken for conversion appear to be confined to the deputation of large numbers of mullas to preach to the people. The latest news which we have on this subject is that the AMIR has instructed his officers to treat the Kafirs leniently and not to compel them to become Mohammedans against their will. As regards the enslavement of the Kafirs, although it is probable that some of the prisoners of war have been retained in that domestic Slavery which, as in many other Mohammedan countries, is a recognised institution in Afghanistan, there is absolutely no evidence of any enslavement on a large scale, nor of any intention to carry out such a policy. On the contrary, it has been recently reported by the British Agency at Kabul that the AMIR has issued orders that none of his subjects should be allowed to keep Kafirs as Slaves, and that Slave dealing among them is strictly forbidden. This report has also reached us from the Political Officer in the Khyber, who, writing on 26th March, says—" Strict orders have been issued by His Highness the AMIR in Jalalabad and other quarters prohibiting his subjects from keeping Kafir women as Slaves. Any person infringing this order will be liable to a fine of seven thousand rupees." We have no reason to suppose that these reports are other than accurate, and it will be recollected that the AMIR issued a very similar order on the completion of his operations against the Hazaras. It was then directed that no Hazaras were to be taken as Slaves after the suppression of the revolt.

6. A further assumption which is made in all three of these Memorials is that the Government of India are directly or indirectly responsible for the attack now being made on the Kafirs, because by the DURAND Agreement the Kafir country up to Chitral has been transferred to the AMIR. This assumption that the Kafir country has been given to the AMIR is also at variance with the facts, and the memorialists appear to have been misled into making it by a passage in Sir HENRY FOWLER'S

Despatch, No. 15, dated the 26th April, 1895,* which does not bear the interpretation which the memorialists would apparently place upon it, viz., that Kafiristan previously to the DURAND Agreement was under the control of the Indian Government or within its sphere of influence. The Government of India have never had any official relations with Kafiristan, nor have we ever asserted or claimed any authority in that country. Up to the time of the recent Chitral Expedition, India was separated from Kafiristan by a broad belt of independent Pathan tribes through whose territories we could not pass and over whom we had no control. This alone would have prevented any successful assertion of our authority in that country, even if such a policy had been otherwise desirable. On the other hand, as indeed the memorialists appear to admit, Kafiristan has from time immemorial been constantly subject to attacks from the Afghans, against which the Government of India have never felt in a position to protest. One prominent instance is the invasion carried out by the AMIR SHER ALI KHAN, to which the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY drew attention in their Memorial of March, 1874. It would have been useless at that time for the Government of India to interfere, and to have done so would probably have precipitated the war which occurred a few years later. At a later date, viz., in April, 1886, in reply to a protest from the present AMIR in connection with Colonel LOCKHART's visit to Chitral and to the borders of the Kafir country, Lord DUFFERIN'S Government assured His Highness that the British Government had no thought of occupying Kafiristan or of assisting the MEHTAR OF CHITRAL to do so. The DURAND Agreement was an agreement to define the respective spheres of influence of the British Government and the AMIR. Its object was to preserve and to obtain the AMIR's acceptance of the *status quo*, and it will be evident from what has been said that, in leaving Kafiristan outside the British sphere, the agreement merely recognised existing facts. To have attempted on that occasion to include Kafiristan within the British sphere of influence would have been regarded as an act of aggression which would certainly have seriously imperilled our friendly relations with Afghanistan.

7. It is true that one valley, which has been named the Bashgal Valley, and which is undoubtedly inhabited by Kafirs, was understood to have been included among the territories on our side of the boundary laid down by the DURAND Agreement. It was desired to treat this valley separately from the rest of Kafiristan, partly from military considerations, which subsequent information showed not to have the importance attributed to them, partly from certain claims to supremacy by the Mehtars of Chitral. These claims were very indefinite, and were strongly contested by the Bashgal Kafirs themselves, who in 1885 positively refused to allow Colonel (now Sir W.) LOCKHART's Chitrali escort to enter their country. Local investigation only tended to show how shadowy and untenable this claim to supremacy was. When, therefore, on the opening of the demarcation proceedings, His Highness the AMIR maintained that it had not been the intention of the agreement to exclude any portion of the Kafir country from his limits, and an unfortunate error in the naming of the Bashgal Valley on our maps gave some plausibility to his contention, we came to the conclusion that it was not necessary to insist on dealing with this one valley in a manner different from that of the remaining, and far larger, portion of Kafiristan, which under any reading of the DURAND Agreement must have been left on the AMIR's side of the border, and which is accessible by other routes than that through the Bashgal Valley. It is to be remembered that this decision, and the definition of

* Chitral Blue Book, page 44.

the respective spheres of influence of the British Government and the AMIR, have relieved the people of Kafiristan from most persistent and dangerous enemies in the Pathan and Mohammedan tribes now included on our side of the boundary. UMRA KHAN, of Jandol, had been in the habit of constantly raiding the border villages, and his pretext for advancing into Chitral last year was that he came to claim the assistance of the Mehtar in a "jehad" against the Kafir tribes. The presence of our troops has also assured to those Kafirs who wish to leave their country a secure asylum within the borders of Chitral which, without our encouragement and support, the Chitralis would certainly not have ventured to offer to them. It may be added that the Political Officer in Chitral has been instructed to tell the Mehtar that we approve of the grant of food and of waste land to destitute Kafir refugees, that no refugees should be prevented from entering Chitral, and that if their numbers increase beyond the Mehtar's power to deal with them, the fact should be reported at once that the Government of India may consider what further steps may be necessary.

8. Finally, we would remark that there is no reason whatever for supposing that the AMIR's present attack on Kafiristan is in any way a result of the DURAND Agreement. The AMIR, ABDUR RAHMAN KHAN, has always been ambitious to bring the Kafirs more completely under his authority. He has frequently threatened to invade their country, and the present attack would inevitably have occurred sooner or later even if the DURAND Agreement had not been concluded. We would also point out to those who would appear to approve the extension of British protection to the distant Kafir Hills that, until the road to Chitral *via* Dir and Swat was opened last year by the Chitral Relief Expedition, there were no means of communicating with Kafiristan except through Kashmir, Gilgit, and Chitral. Until last year, therefore, any effective protectorate over Kafiristan was an impossibility. Our recent occupation of Chitral, and the decision of Her Majesty's Government last summer that we should keep open the direct road to Chitral, through Dir and Swat, have, no doubt, brought us nearer to the Kafir country ; but though the memorialists would apparently advocate a further advance and extension of our protectorate, this would involve an increase of our responsibilities which we are unable to accept.

9. We do not think it necessary to reply at any length to the many other remarks or assertions in the Memorials which appear to us to be open to criticism. It will, perhaps, be sufficient to say that we do not know the authority for the statement made by the Aborigines Protection Society, that the Kafirs have welcomed Europeans and Christian missionaries into their midst. So far as we are aware, Dr. ROBERTSON is the only European, at any rate for the last twenty years, who has succeeded in penetrating any distance into Kafiristan, and this officer's report clearly shows that many of the current ideas about the Kafirs are very far from the truth, and that much of the sympathy bestowed upon them is misplaced. They appear, from Dr. ROBERTSON's report, to be an ignorant, idolatrous, and Slave-dealing race, divided into numerous tribes, with no national sentiment and always at feud with one another. It may be worth noticing that the Memorialists are under some misapprehension with regard to Dr. ROBERTSON's visit to Kafiristan, which, as it took place in 1890-91, cannot be correctly described as "recent," or as "the immediate cause of the present crisis." We would also point out that the Government of India have more than once assured His Highness the AMIR that they have no desire to interfere with the internal administration of Afghanistan, and even if the statements made by the Memorialists were well founded, it would be a matter for very serious consideration whether we should be justified in imperilling the friendly relations

which now exist with the AMIR by acting in the way which the Memorialists desire. The AMIR would certainly resent such an interference. A remonstrance, therefore, on our part would obviously be highly impolitic unless it were fully justified by the circumstances. We have received, and shall not fail to bear in mind, your Lordship's instructions to take any favourable opportunity of exercising beneficial influence on behalf of the AMIR's Kafir subjects; but we hope that the account we have given of the true state of affairs will convince your Lordship that this opportunity has not yet arisen, and that any remonstrance at the present time would not only be impolitic but is unnecessary, and only too likely to defeat its own object.

We have, etc.,

ELGIN.

G. S. WHITE.

J. WOODBURN.

M. D. CHALMERS.

*Reply of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY
to the above Despatch of the Government of India "re-
lating to Afghan Proceedings in Kafiristan," contained
in the House of Commons Return, No. 262 (1896).*

THE reply of the Government of India is a complete justification of the action taken by this and other societies on behalf of the Kafirs. The reply is intended to prove that even if all the statements regarding the enslavement, extirpation, or displacement of the Kafir tribes were true, it would still be a matter for very serious consideration whether the British Government would be justified in imperilling the friendly relations which now exist with the AMIR "by acting in the way which the memorialists desire," that is to say, by appealing to the well-known good sense and alleged professions of humanity of the AMIR himself.

At the same time the Despatch tries to show that the statements made by these societies are either unfounded or exaggerated. But in making this attempt it really exposes the fact that the wish is father to the thought that these statements are unfounded. In the first place, the authorities given are either the AMIR himself (in an extract from a letter of his of the 4th December, 1895—for the production of which in full, Parliament should ask), or else from the Political Officer in the Khyber, a place so very different and distant from the scenes of the alleged atrocities. At the same time, as this latter officer appears to be the only responsible person of any presumable independence, we can only see from the nature of his report how untrustworthy the rest must be; for instance, it is said that if a person keeps Kafir women as Slaves, he will be fined 7,000 rupees; and the Government adds that this is a very similar order to the one issued by the AMIR on the conclusion of his operations against the Hazaras. Yet we have it on the

authority of the AMIR's surgeon, Dr. GRAY, that in his time (1889-1894), or after the suppression of the so-called Hazara revolt, women of the highest family were sold for 15s. a head, whilst the lady doctor now in the employ of the AMIR, and writing by his authority recently to the *Times*, mentions the existence of numerous Kafir Slaves in Cabul itself. Considering that very few Afghans possess more than a very modest sum in ready money, the alleged order of a fine of 7,000 rupees would show that either the AMIR or the Political Officer was unacquainted with the impecuniosity of the Afghans generally, which is hardly likely to be the case.

It will be remembered that the alleged atrocities in Kafiristan took place in November and December last, and that it was on the authority of the AMIR's Commander-in-Chief himself that the destruction of one hundred and fifty villages with their temples, and the carrying off of one hundred loads of bows, arrows, etc., was reported. This alone would suffice to put the alleged general pardon "of all Bashgalis who remained" on its true merits, considering that we have it since, on an inference by the Secretary of State for India, that not many so remained; indeed, Lord GEORGE HAMILTON himself reported, on the authority of the Indian Government, that the campaign, which had come to a close as regards the Bashgal Valley, had been renewed, and that "the SIPAH SALAR had again left Asmar for the Wai Valley with a force, and that the Ramgul Valley, in the west of Kafiristan, had been occupied after severe fighting by troops sent from Cabul"; and it is a sufficient comment on what the Indian Government consider to be "lenient treatment," that one hundred and twenty Ramgul headmen are incidentally reported by them as having been sent to Cabul in chains, although it is stated that they were subsequently released.

It is no doubt true that Kafiristan was never under British authority, but if Lord ELGIN and his present Council had consulted their own records they would have found that in a very special way the Kafirs always trusted to British protection—and we have this on the authority of a military member of the Supreme Council of India.

As for Lord ELGIN not knowing the authority for the statement that the Kafirs had welcomed Europeans and Christian missionaries into their midst, he forgets the visit of Mr. McNAIR and of the Church Missionary Native Catechists, and he himself refers to the visit of Dr. ROBERTSON, who was treated, as he admits, with great hospitality, which he repaid by holding up the faults forced on them by their Mohammedan neighbours of Chitral, though we are not aware that he accused them of Slave-dealing, as does now the Government of India.

It is admittedly a debatable question amongst high authorities whether ROBERTSON's visit to Kafiristan did not precipitate the campaign against the Kafirs. No doubt when the AMIR heard of it in 1890-1891 he wanted to save for himself the rest of Kafiristan that had been unvisited by ROBERTSON, and therefore by the DURAND Treaty of 1893 he got all Kafiristan for himself

except the Bashgal Valley, which had been visited by Dr. ROBERTSON, and which was therefore admitted to be claimable by us, either from the military considerations which are referred to in the Viceroy's reply, or from the claims to supremacy of the MEHTARS OF CHITRAL, which are also referred to in that document.

As for Christian Missionaries visiting Kafiristan, and the Kafirs having applied to the Church Missionary Society for some one to instruct them in their religion, this might have been learnt from the reports of the Church Missionary Society—especially in the one for 1863—if not from the BISHOP OF LAHORE, who has recently preached a sermon in his Cathedral against the iniquity of making over Kafiristan to forcible conversion to Mohammedanism, or else to slaughter or enslavement.

That this sad consummation has indeed come to pass is apparent from the Viceroy's reply itself, because he not only states there that they were converted forcibly or otherwise to the Mohammedan religion (his own Boundary Commissioner, Colonel HOLDICH, stating that this was done at the point of the bayonet), but also that the remaining Kafirs in the now subjugated valleys had actually embraced that religion, and that a large number of mullahs or Mussulman priests had been deputed to instruct them in it.

In other words, their historic landmarks, whether of religion or social customs, or language, are now being rapidly destroyed; though it is also true that what remains of that unhappy race will not now be subjected to raids under the pretext of a jihad or religious war, considering that the excuse for such a war has ceased—the Kafirs having become Mohammedans. It is to this untoward circumstance, therefore, and not to the British occupation of the road from the Malakand to Chitral, or to the occupation of Chitral itself, that the present immunity of the poor remnant of Kafirs is due, as alleged by the Government of India.

Hitherto the Kafirs had a chance against the Pathan Mohammedan tribes that surrounded them, but it is our subsidies and weapons of precision given to the AMIR, and our knighting of his British workmen, as stated by Sir LEPEL GRIFFIN (who put the present AMIR himself upon the throne), that have enabled ABDURRAHMAN to accomplish by the present destruction of the Kafirs *as a nation* what Mohammedan conquerors had vainly tried to do for more than a thousand years, and it is to be regretted that this should be done under British auspices.

Although Lord GEORGE HAMILTON asked for details of military operations that are now going on, none of them are given in the White Book now issued, and Parliament has a right to an account of what has been done, and what may still be doing, in the NORTH of Kafiristan, that being the only part of the country which has not been completely subjugated.

A Government that knows so little of what is going on, and derives that little from the accused himself, is not likely to be in sympathy with the main object of this Society, and we, therefore, do not wonder at its speaking with

indifference of domestic Slavery in Cabul as "a recognised institution in Afghanistan." It is precisely to abolish this recognition that the Society has laboured since 1874, and the Kafirs cannot be both described in the same breath as being in domestic Slavery, and yet that their owners were liable to be fined 7,000 rupees. Either the Kafirs are Slaves in Afghanistan or they are not ; if they are, and this is a recognised institution, how can their owners be fined 7,000 rupees for keeping them ? The Society will continue its efforts to have that institution, however it may be recognised at present, abolished altogether, not only in Cabul but even in Chitral itself, where British officers have guaranteed landowners in the continued possession of their hereditary village Slaves.

We would only refer to one more of the hypothetical statements in the Despatch, and that is this : The Viceroy and Council say that if the Government of India had *interfered* with the AMIR SHERE ALI KHAN in 1874, as requested by this Society in the name of humanity and his own religion, that this would have precipitated the war which occurred a few years later, though we cannot see how such an appeal, if properly made, could have been the means of precipitating a war. It should be here observed that in its Memorial of 1874, the Society did not ask that the AMIR should be *interfered* with ; but that, inasmuch as the AMIR was "in receipt annually of a considerable subsidy of money and arms from HER MAJESTY's Government in India, that his attention should be called to the subject, and that HER MAJESTY's Government should use their influence as promptly as practicable with the Sovereign of Afghanistan for the extinction of Slavery in his dominions."

CHAS. H. ALLEN, *Secretary.*

55, NEW BROAD STREET, LONDON, E.C.,
July 22nd, 1896.

Morocco.

FURTHER MOHAMMEDAN MASSACRES.

ACTIVITY OF THE SLAVE TRADE.

REUTER'S Agent, telegraphing to the English Press from Tangier, on the 20th June, gives particulars of very horrible scenes that occurred during the fighting between the SULTAN's troops and the neighbouring tribe. The fact that not only Jewesses, but Moorish women were stripped and exposed for sale as Slaves, adds a fresh horror to the already unnumbered outrages in a country within sight of Gibraltar. On about the same date a Tangier paper publishes a description of the continued importation of Slaves into Tangier, whilst from a private source we are able to give indisputable evidence of a great increase of the public sale of Slaves in seaport towns of Morocco, in spite of the prohibition of this traffic by the late SULTAN.

SALES OF JEWS AS SLAVES.

THE Shereefian Administration has reached such a high degree of depravity that even the most shameful acts of robbery can be legalised by an *adool* or notary public. Among other precedents, there is a fresh one in connection with the recent riot at the Emzab Kasbah, a place under the control of a Shereefian Governor, near one of the main ports of the Empire, where an important amount of goods, belonging to foreign merchants, was kept for sale to the tribes of the interior.

As if the looting of all these goods and the entire spoliation of the unfortunate residents of that Kasbah had not been enough, all human beings caught there were kidnapped, and, after suffering very rough treatment at the hands of a ferocious mob, men, women, and children, almost stripped of everything in the way of clothes, were carried to the public market, and placed there for sale by auction, as Slaves, like so many sheep.

Several women, girls, and boys, were actually sold ; but there being no means of any kind left the Jewish captives to pay for their ransom, the expediency of promissory notes *legalised* by *adools*, was resorted to in several cases ; one of which was that of JOSEPH BOJBOT, in whose name a notarial document for 30 dollars in favour of the freebooters was issued, and thus the poor man was released to go somewhere else for the money to obtain the liberty of his family. There were besides many other Jewish residents of Emzab, who, having been robbed of all their belongings, had to beg public charity at Daralbaida, so as to be able to pay the ransom demanded by the kidnappers. The following is a list published by our local contemporary *La Crónica*, with the names of captives and their ransoms :—

ABRAHAM PILO, sold for	...	...	...	...	\$14
A daughter of ISAAC DADDON	...	...	...	...	10
Two sons of HAIM BEN ISAAC	...	...	...	...	14
A daughter of JACOB BOJBOT	...	...	...	...	70
Wife and daughter of RAFAEL BOJBOT	...	...	...	...	10
Wife and three sons of MAIR BEN BIHI	...	...	...	...	21
A sister of MIMON BEL HAZZAN	...	...	...	...	4
Wife and son of SUIRI	...	...	...	...	12
Two daughters of MOSES AZERRAL	...	...	...	...	7
Two daughters of ABRAHAM É LEYAN	...	...	...	...	9
A daughter of BUGGA BEN DAVID	...	...	...	...	10
Wife of DADDA	...	...	...	...	6
Two daughters and two sons of REBI HADDU	...	...	...	...	20
A son of ABRAHAM BENCHIMOL	...	...	...	...	3
A son of JACOB BENCHIMOL	...	...	...	...	1
A son of YAMIN EL BAYAADI	...	...	...	...	2
A son of MOSES BEN DAVID	...	...	...	...	4
A daughter of SLIMAN BEN DAVID	...	...	...	...	10
A daughter of MIMON BEN DAVID	...	...	...	...	4
Two sons of REHI MIMON	...	...	...	...	10
ISAAC BEN DAVID and his family of twelve	...	...	...	...	100
A daughter of ISAAC BEN MIMON	...	...	...	...	5
A son of MOSES BEN JUSEPH	...	...	...	...	3
A daughter of MORDOJAI BEN AZEN	...	...	...	...	3
Two sons of JUDAH BEN LEITAN	...	...	...	...	8
Two sons of SICCA	...	...	...	...	7
A daughter of DAVID BEN IZZO	...	...	...	...	4
JUSEPH BOJBOT and family of nine	...	...	...	...	30

OUTRAGES IN MOROCCO.

TANGIER, June 20th.

Serious fighting and outrages have occurred at M'Yab, which is the principal pashalik in the province of Shaouia, and a day's journey, or about 40 miles, from Casablanca, the chief town being the Kasbah of the same name. It is the business centre of the tribe, and the residence of the representatives or agents of several European business houses.

A short time ago, the former Governor, KAID MOHAMED BEN HAMED, who was in command of a portion of the SULTAN's army at Marrakesh, was removed from his post, and his place was taken by a new Governor. This caused no little surprise and great indignation among his friends and the tribe, as he had been a firm friend and staunch ally of the Government in its period of impotence, and had done it good service at considerable trouble and danger. He also kept open the roads in the vicinity of Casablanca during the troubles there some time ago. His removal from the Governorship is believed to have been brought about by Court intrigues.

On the 7th a troop of M'Kznia, accompanied by some men of the Oolad Herris tribe, went to M'Yab to arrest its KHALIFA by order of the SULTAN. The KHALIFA was warned of this, and took refuge in a neighbouring Kasbah. Some of his friends decided to defend the citadel, and the Shereefian force met with a warm reception, losing several men, but at last succeeded in taking the fortress. Some horrible scenes followed. Neither creed nor race, age nor youth, sex nor nationality was respected. The following is an extract from the letter of an English eye-witness to a friend in Tangier :—

"The wives, daughters, and Slaves of the imprisoned KAID have been treated in a most revolting manner, and one of the daughters, a little girl of six or seven years, was beaten to death. All the other Moorish women and Jewesses living in the Kasbah were also treated with brutal violence. They were brought out, stripped of their clothing, and exposed for sale as Slaves. Men and boys were also stripped and fearfully beaten. Several of the inhabitants were murdered, among them a man and two boys of the Jewish community. All the Jewish women were outraged." He ends by saying :—"The affair has caused great excitement and general indignation among Europeans, Hebrews, and all respectable Moors. It will certainly give rise to many claims for compensation, as English, French, German, and Spanish merchants had property or goods at M'Yab."

A letter from M'Yab states that it has already been discovered where some of the missing women and girls have been taken, and their relations are treating with the abductors as to the amount of their ransoms.—*Reuter*.

Importation of Slaves into Tangier.

"LAST week a fresh batch of Slaves arrived here from Maraksh. It consisted of fourteen negroes of from ten to fifteen years old, under the *paternal* care of HADJ EL MEDBOH, the famous dealer in human flesh, who performs these kind of expeditions occasionally from Morocco City to Tangier. The sale of these unfortunate girls is now going on here privately.

"The supply of Slaves for this and other important markets of the empire is carried on mostly by HADJ EL MEDBOH, who is connected with those that bring them in larger numbers from the Soudan to Maraksh, the main depôt in this country.

Since public sales of Slaves were prohibited here and in the coast ports in the times of the late Sir JOHN DRUMMOND HAY, no progress has been made towards the suppression of the shameful traffic, and though sales in Tangier have decreased, yet private transactions continue to supply the demand here, and also in the coast towns, where even public sales occasionally take place."—*Al-Moghreb-al-Aksa*, June 13th, 1896.

Public Sales of Slaves in Seaports.

"I HAVE to inform you that this year a large number of Slaves have been openly sold in the public square in Mogador, a great number of these being children. These children come from Sus and from Morocco City. In Sus and Terudant there are houses for breeding black children, and this is a highly remunerative trade, now that there is more difficulty in obtaining Slaves from the Soudan. These little human chattels are always saleable, not only to the Arabs, but equally to the Jews !! There is scarcely a single Jew *protégé* under the American or Brazilian flag who has not Slaves, and it appears that this disgraceful traffic can be carried on with impunity. It is to be hoped that the ANTI-SLAVERY SOCIETY will protest against this practice to the respective Governments who afford this protection, and it is strange to find that one of the Consular Agents is an Englishman.

"The crying evil in Morocco is this foreign protection given to Arab Caliphs and to Jews. It is a great injustice, and the Powers that grant the largest number of protection papers are those which have the smallest trade with Morocco, such as the United States and Brazil. This protection, which is nominally granted for the extension of commerce, is positively made use of for the abuse of the poorer natives, Moorish and Jewish, for the extension of usury and the possession of Slaves.

"The SULTAN is at Morocco City and there is a momentary calm, but there are now two thousand Rahmnans in the prison of Morocco City, and as many more have been killed. This week thirty-two heads of rebels were exhibited on the walls of the Capital City."—*Private Letter*, June, 1896.

OFFICIAL CORRESPONDENCE.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,

55, NEW BROAD STREET,

LONDON, E.C., July 13th, 1896.

TO HIS EXCELLENCY THE CHEVALIER DE SOUZA CORREA, ETC., ETC., Envoy Extraordinary and Minister Plenipotentiary from the United States of Brazil.

SIR,—Information from Morocco has recently reached this Society that a large number of Moors, to whom protection has been extended under the flag of the United States of Brazil, have made use of that protection for purposes not contemplated by the Brazilian Government.

The holding of Slaves in Morocco by Jews is illegal ; but we are informed that many Jews and others, in various parts of the country, have placed themselves under the protection of the Brazilian flag for the purpose of enabling them to obtain Slaves for their own private use.

As this Society cannot believe that such an abuse will be sanctioned by the Government of the United States of Brazil, I am directed to ask your Excellency if you will be good enough to take steps for bringing this matter before the proper authorities, in order that in all such cases the protection of the United States may be withdrawn from those who abuse it.

On behalf of the Committee,

I have the honour to be,

Your Excellency's faithful servant,
CHAS. H. ALLEN.

BRAZILIAN LEGATION,

LONDON, *July 14th, 1896.*

DEAR SIR,—In reply to your letter of yesterday's date, I beg to state that I shall not fail to lay the contents of same before the Government, and to inform you of their reply.

I beg to remain,

Yours faithfully,

S. CORREA.

CHAS. H. ALLEN, Esq.,

Secretary of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,

55, NEW BROAD STREET,

LONDON, E.C., *July 13th, 1896.*

To HIS EXCELLENCY THE HONOURABLE T. F. BAYARD, ETC., ETC.,
Ambassador Extraordinary and Minister Plenipotentiary from the
United States of America.

SIR,—Information from Morocco has recently reached this Society that a large number of Moors, to whom protection has been extended under the flag of the United States of America, have made use of that protection for purposes not contemplated by the American Government.

The holding of Slaves in Morocco by Jews is illegal; but we are informed that many Jews and others, in various parts of the country, have placed themselves under the protection of the American flag for the purpose of enabling them to obtain Slaves for their own private use.

As this Society cannot believe that such an abuse will be sanctioned by the Government of the United States of America, I am directed to ask your Excellency if you will be good enough to take steps for bringing this matter before the proper authorities, in order that in all such cases the protection of the United States may be withdrawn from those who abuse it.

On behalf of the Committee,

I have the honour to be,

Your Excellency's faithful servant,
CHAS. H. ALLEN.

EMBASSY OF THE UNITED STATES,
123, VICTORIA STREET, LONDON, S.W.,
July 14th, 1896.

CHAS. H. ALLEN, Esq., F.R.G.S.,

Secretary, BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,
55, New Broad Street, E.C.

SIR,—I beg to acknowledge your communication of the 13th instant containing allegations that, under a system of so-called Consular protection by Consular agents of the United States, a system of Slave-holding has been indirectly permitted, and is progressing in Morocco.

The paper referred to has been duly forwarded to the Department of State at Washington, D.C.

I am, Sir,

Your obedient servant,

T. F. BAYARD.

An Old Quaker on the Slave-Trade.

In the interesting little "Life of RICHARD REYNOLDS," by MARY PRYOR HACK (*Headley Bros., London, 1896*), we were glad to come upon the following sentences in relation to the Abolition of the Slave-trade in 1807. The spirit of benevolence shown by RICHARD REYNOLDS as a thank-offering might well be followed at the present day in regard to Anti-Slavery matters.

"In 1807, RICHARD REYNOLDS rejoiced over the success of years of patient labour in the interests of the Slave. Twenty-four years previously, in common with other earnest men and women, many of whom belonged to his own Society, he had been deeply stirred by the horrors of the Slave-trade, and his heart once enlisted he threw his energies into the cause of his down-trodden fellow creatures. So important did this object seem to him that he wrote to Lord SHEFFIELD, declining to vote for him at an approaching election at Bristol, on the ground of Lord S. being opposed to Abolition. Now in 1807, when the Bill for the Abolition of the Slave-trade was carried, RICHARD REYNOLDS writes to a friend: 'I should have been glad to hear that some public manifestation of Christian rejoicing had been exhibited. Thou wilt not suppose I mean illuminations or ringing of bells. I have recollected the custom of the Jews, who manifested their joy on an especial deliverance, not only by feasting and in sending portions to one another, but by *gifts to the poor*. And it would not be amiss if those who are considered as pastors would excite their flocks to manifest their joy for the Abolition of the Slave-trade by administering clothing, food, and fuel, to supply the wants of the poor which the present severity of the cold must intensify. Such, I trust, has been the case with some individuals, but I wish to have it more general.'"

The Rising of the Druses in Hauran.

To the Editor of the "ANTI-SLAVERY REPORTER."

DEAR SIR,—I think it would interest the British public to know something about the Druses of the Lebanon and the Hauran (Bashan), as last year they had fighting with the Turkish troops, and, according to last week's papers, it has been renewed, but with greater vigour, and it is to be feared with more disastrous results. These troubles arose amongst the Druses of the Hauran ; but there is danger at present of a general rising in the Lebanon District of Druses and Maronites to join the Hauran people against the Turks. The major number of the Druses live in Mount Lebanon, but in the Hauran District there are about 10,000 men who carry arms ; they are also to be found in the neighbourhood of Damascus and in the mountains near Aleppo, and as far south as Tyre. Their total number is estimated to exceed 100,000 souls.

The Druses of the Hauran are the least known, compared with their brethren of the Lebanon, and live in the rocky hills and mountains of Bashan, a district thirty miles by twenty. This province of Palestine is one of the most interesting in that country, but comparatively unknown. It is interesting because many Biblical events occurred there. It was on the slopes of Bashan's Hill that the Saviour of the World miraculously fed the multitudes. The celebrated Mount Hermon, which was the scene of the transfiguration, forms the boundary of Bashan. It was down the declivity of Bashan's high tableland that the demons expelled by JESUS from the poor man chased the herd of swine into the Sea of Galilee. ST. PAUL travelled through this same country on his way to Damascus, and after his conversion, Bashan, which was then part of the Kingdom of Arabia, was the first field of his labour.—(*Gal. i. 15-17*). As a result of ST. PAUL's missionary labours many churches were built, and by the fourth century all the inhabitants of the district were Christians.

The Christians have nearly all gone, as there have been many changes, especially the Mohammedan invasion in the seventh century.

In the eleventh century the Druse Sect was founded by a disciple of HAKEM, whose name was DURZI, hence the name Druses.

HAKEM, who was the prophet of the Druses, was born in Cairo in the year 411 of the Hejira ; proclaimed himself a prophet sent by GOD, and as being the last manifestation of God in the flesh.

He attempted to make himself known in Cairo, and to teach the people a new religion, but his efforts were not successful. He sent one of his disciples to the Lebanon district—named DURZI—and many of the people then living in that country believed and embraced HAKEM and his religion.

HAMZA was the author of the sacred books of the Druses.

The teaching of this new religion was essentially belief in one GOD and in HAKEM.

Secondly, the belief in metempsychosis or transmigration of souls, and a belief in several of the Old Testament prophets, and also in CHRIST as one of the five superior spiritual ministers. In the Druse books transmigration of souls is explained in the following fashion : " HAMZA said, when the omnipotent and adorable BEING wanted to create this world he created it in the same state as we find it at present, composed of males and females, of old and of young, of small and great, and

children by the thousands and by the millions. He endowed these creatures with the idea that they had fathers and ancestors. Every one of them imagined that his father's name was so and so, and that his trade was so and so. They went to visit the tombs, where they saw bones strewn about, and one said—'There are my father's bones,' and another 'Here is my mother's grave,' etc., etc. Afterwards the souls passed successively from one body to another. It is certain that the CREATOR has appeared in most ancient times in human form, to shape us according to His model or image, as by a reflection from a mirror in order to make us like Him. It is the same thing in all sciences and arts. HAMZA says, after the bodies are dead they return no more, but the souls return into other bodies. The soul of a unit (Druse) passes into the body of a unit, and the soul of a polytheist passes into the body of a polytheist, that the soul always remains the same in its successive passages into different persons, but the configuration of such persons may be different. All men endowed with intelligence agree with this, for it cannot be contested except by a fool. For if the world increases every thousand years by a single person, the earth would become too small to contain them; if the world diminishes every thousand years by a single person, they would gradually disappear. It is therefore proved or demonstrated that every man must confess that the number of human beings neither increases or decreases, but appear in different bodies according to their former habits."

The Druses are taught that by their good works they enter into paradise or otherwise. High-toned morality is inculcated in them, and, as a matter of fact, their moral life, as compared with their neighbours, the Christians and the Mohammedans, is far superior. This is especially true of the initiated class. They have always enjoyed high reputation for hospitality, and this is not confined to their brotherhood, but extends to strangers as well. They give special welcome to the English, whom they regard as their particular friends and allies. Why do these Druses have so great a partiality for the English?

Firstly, I believe, because they are imbued with the belief that many Druses are to be found in England (these are the monodeists or Unitarians).

Secondly, because Great Britain has always sympathised with them, and rendered them assistance at various times, especially in the time of the massacre of 1860.

Nor is their hospitality unassociated with other virtues. "There was nothing," said the late Lord CARNARVON, "which surprised me more than the self-possession, the delicate appreciation of wishes and feelings, the social ease, and to a great extent the refinement which distinguished the conversations and manners of those among the Druse chiefs whom I then met, and to which no drawing room in London or Paris could have conferred an additional polish."

The Druses are monogamists, unlike their neighbours, the Mohammedans, and do not keep Slaves or encourage Slavery in any form or shape. The Druses of the Lebanon were provided for after the massacre of 1860, viz., by the appointment of a Christian Governor-General by the SULTAN OF TURKEY, with the consent of the European Powers, while the Druses of the Hauran were left in a semi-independent state. At sundry times, and in divers manners, the Turkish authorities have attempted to fully subjugate the Hauran people, but, owing to the hills and oak forests, this always ended in failure, notwithstanding the great loss of life, on both sides, every time these troubles take place. Last year 500 Druses were taken by treachery from the Hauran, and made soldiers in Asia Minor.

It is sincerely to be hoped that Great Britain will not delay in this matter to give protection and render assistance to this small nation of the Druses in case of need.

The Druses are not nomads, but stationary, and their chief occupation is in the cultivation of the soil, growing grain, vines, mulberry trees, olives, figs, etc., and rearing the silkworm.

Yours truly,

M. B. (Edin.)

LONDON, *July 1st.*

Zanzibar.

By MISS EVERETT.

TO-DAY all eyes are turned towards Africa. She is said to bear promise of becoming a second United States, and, eventually, to compare favourably with any of our Colonies. Zanzibar is one of the most fruitful islands in the Indian Ocean, and must ever remain African in character, owing to its physical surroundings.

The town of Zanzibar, situated on the west coast of the island, is semi-Arabian, architecturally, and has an exceedingly cosmopolitan population. Besides the native Swahilis and Arabs, there are Indians, Goanese, and Europeans.

The surrounding country, though flat, is beautifully tropical, resembling Ceylon in luxuriance of vegetation.

Mr. STANLEY says that Zanzibar is not oriental, but, with all due deference to so high an authority, I am bound to confess that it is not occidental. It is regarded as a centre of British influence and general commerce on the east coast of Africa. Pioneers and explorers go there to make up their caravans, so that in course of time native converts may carry Christianity to many parts of the Continent. We trust the day will come when they will have their own Native City Mission.

The costumes of the people are diversified, which adds to the picturesque-ness of the scene.

The Arabs wear long white robes and fezes or turbans, while those of the wealthier classes distinguish themselves by richly-coloured embroideries. The Swahilis drape themselves tastefully in large, bright wraps, which are made in Germany.

The women deck themselves profusely with nose- and ear-rings, bracelets and anklets.

The streets are narrow, crooked lanes, lined with tall, solid-looking, flat-roofed houses, having great carved doors with large brass knockers; the traffic is carried on mostly by heavy wheeled carts drawn by oxen. The native shops, as all through the East, are three-sided, the front being entirely open.

There is a street and water police force, and some show of native military organisation.

Burdens are carried on the head, or on bamboo poles across the shoulder. Prisoners are employed on the roads chained together in gangs. Owing to the slender construction of the native huts, fires are of frequent occurrence.

The Strangers' Rest is situated midway between the prison and the hospital, and was formerly used as the German Hospital.

In view of our Navy, too much importance cannot be attached to the beneficent, judicious working of these Rests abroad, and the farther from home the greater the need. A blue-jacket, in Devonport, told me the other day, that nowhere was a Rest more needed than at Zanzibar, for there was no other place for a respectable man to put his head into.

Christmas of 1893 was of the red letter type. A substantial English meal was provided for about fifty men; puddings were made, and General MATHEWS and others contributed joints and vegetables, cakes, and fruits. This was followed by a miscellaneous programme of recitations, singing, and addresses. What may be said of our foreign Rest is more or less true of all, the object being to provide a counter-attraction to the drinking saloons and questionable places of resort which exist in all seaports.

[*Note*.—The Strangers' Rest in Zanzibar is well worthy of the support of those who care about upholding our character as a Christian nation in the face of so much oriental degradation.—ED. *Reporter*.]

The Slave-Trade on the West Coast of the Red Sea.

MR. J. THEODORE BENT has kindly favoured us with the following information respecting the Slave-trade in the Red Sea:—

"The West Coast of the Red Sea is in portions still much given to Slave-trading. From Suez down to Ras Bernas the coast is pretty well protected by Government boats, which cruise about and seize dhows suspected of traffic in human flesh, but south of this, until the area of Suakin is reached, Slave-trading is still actively carried on. The transport is done in dhows from the Arabian coast, which come over to the coral reefs of the western side ostensibly for pearl fishing. At certain seasons of the year Slave-traders in caravans come down from the dervish territory in the Nile valley, and the petty Bedouin sheiks on the Red Sea littoral connive at and assist them in the work.

"The KHALIFA has stations or forts in this wild district guarded by a handful of resolute men, and these are sufficient to assist the Slave caravans in safely reaching the coast, and in making raids on the peaceful pastoral tribes for cattle. One of these, in the neighbourhood of Berenice, is in command of the Dervish EMIR NASRAI, who is the terror of all the country round.

"The many little harbours along this coast, formed in the coral reefs, offer every assistance to the Arab dhows in coming over and secretly obtaining their cargoes, and the entire absence at present of any local Government leaves the Slave traders entirely masters of the position, and this will continue to be the case until this portion of the Soudan is reconquered and placed under a settled Government."

The Khalifa at Omdurman.

AT the present juncture the following sketch of the dreadful city from which the writer has so fortunately escaped, after a captivity of twelve years, will be read with interest. It is taken from Colonel SLATIN PASHA's deeply interesting book, "Fire and Sword in the Sudan" (EDWARD ARNOLD, London ; and translated by Colonel WINGATE, Head of the Intelligence Department in Egypt). The state of savage misrule disclosed by the KHALIFA's former prisoner is scarcely to be paralleled in history certainly not in modern times. That it may speedily come to an end must be the desire of all friends of humanity.

PRESENT CONDITION OF THE SUDAN.

In the preceding pages I have endeavoured to give a brief outline of the KHALIFA's life, and the existing state of affairs in the country ; but this would not be complete without a few remarks regarding the moral condition of the people. The attempted regeneration of the faith by the MAHDI, who disregarded the former religious teaching and customs, has resulted in a deterioration of morals, which, even at the best of times, were very lax in the Sudan. Partly from fear of the KHALIFA, and partly for their own personal interests and advantage, the people have made religion a mere profession, and this has now become their second nature, and has brought with it a condition of immorality which is almost indescribable. The majority of the inhabitants, unhappy and discontented with the existing state of affairs, and fearing that their personal freedom may become even more restricted than it is, seem to have determined to enjoy their life as much as their means will allow, and to lose no time about it. As there is practically no social life or spiritual intercourse, they seem to have resolved to make up for this want by indulging their passions to an abnormal extent. Their object is to obtain as many women in marriage as possible, as well as concubines ; and the MAHDI's tenets allow them the fullest scope in this direction. For instance, the expenses in connection with marriage have been greatly diminished. The dowry for a girl has been reduced from ten to five dollars ; and for a widow, five dollars, a common dress, a pair of shoes or sandals, and a few scents. Should a man desire to marry a girl, her father or guardian must consent, unless there are some very cogent reasons for not doing so. Under any circumstances they are held responsible that their daughters or wards become wives as soon as they reach a convenient age. The acquisition, therefore, of four wives, which is the number authorised by the Kur'an, has become a very simple matter, and in most cases is considered merely a means of acquiring a small amount of personal property. Moreover, a large proportion of the women are quite agreeable to this arrangement, and enter into matrimony either with the object of obtaining some clothes and a little money, or temporarily changing their mode of life, being well aware that, in accordance with the law, they can dissolve marriage ties without difficulty. If a woman seeks a divorce she retains her dowry, unless the separation rises from aversion to her husband, in which case the dowry is returned if the man wishes it. I know many men who, in the space of ten years, have been married forty or fifty times at least ; and there are also many women who, during the same period, have had fifteen or twenty husbands, and in their case the law enjoins that between each divorce they must wait three months at least. As a rule, concubines, of whom a man may legally have as many as he likes, lead a most

immoral life. They rarely live in the same house as their master, unless they have children by him, in which case they cannot be sold ; but in the majority of cases they are bought with the object of being retained merely for a very short time, and subsequently sold again at a profit. This constant changing of hands leads to great moral deterioration. Their youth and beauty quickly fade, and, as a rule, they age-prematurely, and then enter upon a life of hardship and moral degradation which it is almost impossible to conceive. * * *

THE KHALIFA FEARS ASSASSINATION.

In spite of his despotism, the KHALIFA is in considerable fear of his life. He ruthlessly evicted all the local inhabitants of those portions of the town in the immediate neighbourhood of his own residence, and their places have been taken by his enormous body-guard, whose numbers he daily seeks to increase. These he has surrounded by an immense wall, within which he and his relatives live, while all persons of whom he is in the slightest degree suspicious are forced to reside without the enclosure. Within, however, all is not peace and contentment. The constant duties he imposes on his body-guard have produced a feeling of irritation. They grumble at the small pay they receive, and do not appreciate the restrictions imposed on their social life. Thousands of these, who belong to the free Arab tribes, are prevented from having any intercourse whatever with their relations. They are scarcely ever permitted to quit the enclosure, and their smallest offences are punished with appalling severity. ABDULLAHI is surrounded day and night by his own specially appointed guard, and by numbers of faithful servants, and no persons, not even his nearest relatives, are permitted to approach him with arms in their hands. Should anyone be commanded to see the KHALIFA, his sword and knife, which he invariably wears, are taken from him, and he is generally searched before being admitted to the audience chamber. This general mistrust has added to his unpopularity ; and, even amongst his most devoted adherents, remarks are frequently let fall in an undertone, commenting on his despotism and his personal fears.

DIFFICULTIES WITH HIS OWN TRIBE.

In spite, however, of all this undue severity, the KHALIFA has not succeeded in keeping his own tribe in hand. On their first arrival in the Nile valley they indulged in wholesale raids on the local population, seizing their grain, ravishing their women, and carrying off their children. Indeed, affairs became so serious that the KHALIFA was obliged to issue an order that no Taisha Arab would be permitted to leave the town without special permission ; but his instructions were practically ignored, and lawlessness is even more rife than before. The conduct of these Arabs is unbearable. They openly boast that their relationship with the KHALIFA has made them masters of the country, and that they intend to assert themselves. They have seized all the best pastures for their cattle and horses, and they live on the fat of the land, a state of affairs which has caused considerable jealousy amongst the other western tribes, who view the Taisha with no very friendly feelings. Of all this the KHALIFA is well aware, but I do not think he realises how unpopular he really is, and his constant effort is to retain the sympathy of his Emirs by frequently sending them secretly by night presents of money and Slaves. The latter do not hesitate to accept these gifts, which they know have been unfairly gained, and their opinion of the KHALIFA, instead of being improved, remains as it was before. * * *

HE NEVER LEAVES OMDURMAN.

The KHALIFA has not moved out of Omdurman for upwards of ten years. Here he has centralised all power, stored up all ammunition, and gathered under his personal surveillance all those whom he suspects, obliging them to say the five prayers daily in his presence, and listen to his sermons. He has declared Omdurman to be the sacred city of the MAHDI. It is strange to think that ten years ago this great town was merely a little village lying opposite to Khartum and inhabited by a few brigands. It was not for some time after the fall of Khartum that the MAHDI decided to settle there. Mimosa trees filled up the space now occupied by the mosque and the residences of the three Khalifas. ABDULLAHI took as his own property all ground lying south of the mosque, whilst that on the north side was divided between Khalifa SHERIF and Khalifa ALI WAD HELU. During his lifetime, the MAHDI had declared that Omdurman was merely a temporary camp, as the prophet had revealed to him that he should depart this life in Syria, after conquering Egypt and Arabia ; but his early death had shattered all his plans and the hopes of his followers.

OMDURMAN.

From north to south the new city covers a length of about six English miles. The southern extremity lies almost exactly opposite the south-west end of Khartum. At first, everyone wanted to live as near the river banks as possible, in order to facilitate the drawing of water, consequently the breadth of the city is considerably less than its length ; and it is in no place over three miles in width. At first it consisted of thousands and thousands of straw huts, and the mosque was originally an oblong enclosure surrounded by a mud wall four hundred and sixty yards long and three hundred and fifty yards broad ; but this has now been replaced by one made of burnt brick, and then whitewashed over. After this the KHALIFA began building brick houses for himself and his brother, then for his relatives, whilst the Emirs and most of the wealthy people followed his example. I have already described the construction of the MAHDI's tomb ; but before I left Omdurman much of the whitewash had been knocked off by the weather, which spoilt its general appearance. Above the apex of the dome are three hollow brass balls, one above the other, connected together by a lance, the head of which forms the top ornament of the structure. I have often heard people say that the KHALIFA erected this spear to show that he is perfectly prepared to declare war against the heavens if his wishes are not carried out. Occasionally ABDULLAHI shuts himself up for hours in this mausoleum, probably with the object of obtaining some special inspiration ; but since the execution of the MAHDI's relatives, his visits are much less frequent, and it is generally supposed he dreads to be alone with the body of his dead master, whose tenets and influence he has, not in words but in deeds, so persistently overturned. Every Friday the large doors in the surrounding enclosure are opened to admit the pilgrims ; and as every Mahdist is ordered to attend on these days to repeat the prayers for the dead, thousands are to be seen in the various attitudes of prayer, beseeching the protection of the Almighty through the intermediary of the saint (?) who lies buried there ; but I doubt not that many fervent prayers ascend to the throne of God for relief from the terrible oppression and tyranny of his despotic successor.

THE HORRIBLE PRISON.

"He has been taken to the saier," is an expression one frequently hears, and it means that some wretched creature has been carried off to the prison. The mere

mention of this word awakens feelings of horror and dread in the minds of all who hear it. The prison is situated in the south-eastern quarter of the city, near the river, and is surrounded by a high wall. A gate, strongly guarded day and night by armed blacks, gives access to an inner court, in which several small mud and stone huts have been erected. During the day-time, the unhappy prisoners, most of them heavily chained and manacled, lie about in the shade of the buildings. Complete silence prevails, broken only by the clanking of the chains, the hoarse orders of the hard-hearted warders, or the cries of some poor wretch who is being mercilessly flogged. Some of the prisoners, who may have specially incurred the KHALIFA's displeasure, are loaded with heavier chains and manacles than the rest, and are interned in the small huts and debarred from all intercourse with their fellow-prisoners. They generally receive only sufficient nourishment to keep them alive.

NO FOOD FOR THE PRISONERS.

Ordinary prisoners receive no regular supply of food, but their relatives are allowed to provide for them. It often happens that long before a meal reaches the person for whom it is intended, a very large portion of it has been consumed by the rapacious and unscrupulous warders ; and sometimes the prisoner gets nothing whatever. At night, the wretched creatures are driven like sheep into the stone huts, which are not provided with windows, and are consequently quite unventilated. Regardless of prayers and entreaties, they are pushed pell-mell into these living graves, which are generally so tightly packed that it is quite impossible to lie down. The weaker are trampled down by the stronger ; and not infrequently the warder opens the door in the morning to find that some of his victims have succumbed to suffocation and ill-usage in these horrible cells. It is a painful sight to see scores of half suffocated individuals pouring out of these dens, bathed in perspiration and utterly exhausted by the turmoil of the long and sleepless night. Once emerged, they sink down, more dead than alive, under the shade of the walls, and spend the remainder of the day in trying to recover from the effects of the previous night and gain sufficient strength to undergo the horrors of that which is to follow.

One would think that death was preferable to such an existence. Still these unfortunates cling to life and pray to God to relieve them from their sufferings. In spite of the prison being invariably overcrowded, and notwithstanding the horrors of prison life, I do not ever remember having heard of a case of suicide amongst the unfortunate inmates.

AN UNFORTUNATE GERMAN PRISONER.

CHARLES NEUFELD has spent some years in the saier, often ill, subject to the greatest privations, and merely kept alive by the occasional supplies which reached him through the black servant he brought with him from Egypt, and who, in turn, was assisted by the other Europeans in Omdurman. He managed to survive, though heavily chained by the neck, and wearing two large irons round his feet. On one occasion he refused to spend the night in one of the stone huts, which he aptly described as "the last station on the way to hell," and for this act of disobedience he was severely flogged, but he bore it without a murmur, until his tormentors, amazed at his powers of endurance, cried out, "Why do you not complain? Why do you not ask for mercy?" "That is for others to do ; not for me," was the strong-hearted reply, which gained for him the respect of even his gaolers. After enduring three years of imprisonment, his irons were

lightened, and with only a chain joining his ankles he was removed to Khartum, where he was ordered to refine saltpetre, for the manufacture of gunpowder, under the superintendence of WAD HAMEDNALLA. Here his condition was much improved, and he received a small monthly remuneration for his work, which sufficed to provide him with the bare necessities of life. As the saltpetre refinery adjoins the old church of the mission the latter has thus been saved from destruction. After his daily hard work is over, NEUFELD is allowed to rest in the mission gardens, and here no doubt his thoughts often revert to his family at home, and he must in his heart curse the evil day which induced him to quit Egypt, and thoughtlessly venture into the clutches of the KHALIFA. For him fate has indeed been cruel, and most fervently do I hope that ere long he may be reunited with his relatives, who have not abandoned all hope of seeing him again. In Europe there is no lack of friends who are ready to do all in their power to help him ; but it rests with God alone to release this poor captive from his misery.

Too DREADFUL TO CONTEMPLATE.

It makes my heart ache to think of all the horrors that have been enacted in that dreadful prison. There was the sad case of poor Sheikh KHALIL, who had been dispatched from Cairo with letters to the KHALIFA, informing him of the number and names of the prisoners who had been captured at the battle of Toski, all of whom he was assured were being well cared for, and would eventually be set free ; and he was requested to hand over to the Sheikh the sword and medals of General GORDON, which it was assumed were in his possession. KHALIL's companion, BESHARA, was sent back with the letters unanswered, whilst the unfortunate emissary, who was an Egyptian by birth, was thrown into chains, under the pretext that he had been sent as a spy. Ill-treated and deprived of nourishment, he became so weak that he could not rise from the ground. His tormentors even refused him water to drink ; and at last death came to him as a happy release from his sufferings.

MALECH, a Jewish merchant of Tunis, who had come to Kassala with ABU GIRGA's permission, was seized by the KHALIFA's orders and brought to Omdurman, where he remains in captivity in the saier to this day. He is as thin as a skeleton, and is driven almost to despair. He is kept alive by the efforts of his own community, who have been forced to become Moslems, and who succeed in providing him with small quantities of food. Two Ababda Arabs, arrested on suspicion of carrying letters to Europeans in Omdurman, were seized and imprisoned, and died soon after of starvation. The alarm in the European Colony was great ; but fortunately it transpired that the letters were for a Copt from his relations in Cairo.

THE KHALIFA'S INGRATITUDE.

The great sheikh of the Gimeh tribe, ASAKR ABU KALAM, who had shown such friendship and hospitality to the KHALIFA and his father in early days, was ruthlessly seized and thrown into chains, because it came to the KHALIFA's ears that he had spoken disparagingly of the present condition of the Sudan, and had expressed regret at having taken up arms against the Government. He was eventually exiled to Reggaf, whilst his wife, who was a well-known beauty in the Sudan, was torn from the arms of her husband at the hour of his departure, and carried off to the KHALIFA's harem !

The well-known Emir, ZEKI TUMMAL, on being seized, was thrown into a small stone building the shape of a coffin, the door of which was built up. He was given

no food whatever, but a small amount of water was handed to him through an aperture in the wall. For twenty-three days he suffered all the horrors of starvation, but no sound or complaint was heard to issue from that living grave. Too proud to beg, and well aware of the futility of doing so, he lingered on till the twenty-fourth day, when death carried him out of the reach of his tormentors. The saier and his warders watched through the aperture the death agonies of the wretched man, and when at length he had ceased to struggle, they hurried off to give their lord and master the joyful news. That night ZEKI's body was removed to the western quarter of the city, and there buried amongst a heap of old ruins with his back turned towards Mecca.* The KHALIFA, not content with having tormented him in life, thought thus to deprive him of peace in the world to come.

SLATIN'S LAST REMINISCENCE.

I have already described how the KHALIFA disposed of his most trusted adherent, the Kadi AHMED. On reaching the saier he was thrown into the hut in which ZEKI had been interned, and a few days after he was visited, at the command of the KHALIFA, by two other Kadis, who asked where he had hidden his money. "Tell your master, the KHALIFA," said he, "that I have settled my accounts with this world, and I know of no place where gold or silver can be found." To their further inquiries he remained perfectly silent, and the two myrmidons returned, crestfallen, to their master. This happened only a few days before I quitted Omdurman. Since my return to Egypt, I have ascertained that he died shortly afterwards, under similar circumstances to those of ZEKI.

One could fill a volume with descriptions of the horrors and cruelties enacted in the terrible saier ; but it is useless to weary the reader with further accounts of the atrocities committed by order of that merciless tyrant—the KHALIFA.

The War in the Soudan.

SOME OBSERVATIONS MADE AFTER THE BATTLE OF FERKEH.

(By the "TIMES" Correspondent.)

"THE large majority—about 75 per cent.—of the enemy's dead were Baggara ; the remainder, unfortunately, were blacks and Jaalin who had fought us against their will, and had been placed in the forefront of the battle by their Baggara rulers. The Baggara, though greatly outnumbering the Jaalin, regard the latter as their only rivals in the Soudan. The KHALIFA appears to be bent on the extermination of the tribe. At Ferkeh, for example, the Jaalin were placed in the most dangerous positions, where they could not fail to suffer great losses from our fire, and could be readily slain by the Baggara behind them should they show any signs of defection.

"On a knoll close to the village I found a number of wounded prisoners collected, who were being questioned by the heads of our Intelligence Department—Major WINGATE and SLATIN PASHA. They all wore the Mahdist uniform—the white *jibba*, covered with large square patches of blue cloth. The blacks were like our own Soudanese troops, save that they were not so sleek and well fed ; but they will soon present a better appearance, for a hundred of those who were not severely wounded

* All true Moslems are buried facing Mecca.

were at once enlisted in the Soudanese battalions, and no doubt all others capable of bearing arms will be enrolled later on. The Jaalin prisoners were fine-looking men, and seemed to be very pleased that they had fallen into our hands. The Jaalin inhabit the banks of the Nile near Berber, and are a proud and religious people, claiming descent from ABBAS, the uncle of the Prophet. They have for a long time been the principal Slave-hunters in the Soudan (the famous ZUBEIR was of this tribe), and were formerly among the most zealous of Mahdists. But they have long since lost all faith in the false Prophet, and, being themselves almost the only Arabs in the now demoralised Soudan who live a virtuous life, and who—to quote from SLATIN PASHA's book—'hold morality in high esteem as a necessary condition for a healthy and contented existence,' they are disgusted with the gross profligacy encouraged by the KHALIFA, are ready to declare themselves for the Government so soon as they can safely do so, and have made overtures to that effect. The prisoners expressed their loathing of the Baggara in the strongest terms. Major WINGATE suggested to one of the Jaalin Emirs that he should return to Dongola to facilitate the escape of his relations, who would be well treated if they came over to us. 'Ask me to do anything but that!' exclaimed the man. 'Let me be your Slave, do anything you will with me, but do not send me back to those detestable people. It is not that I fear to be killed by the Baggara, but that it would be horrible to me to have to live among them again.'

"Among these prisoners there were but a few Baggara, and these were badly wounded, for the Baggara, when they found their retreat cut off, expecting no quarter at our hands, made up their minds to die, and fought desperately to the death, like wild beasts at bay. It was easy to distinguish them from the other prisoners. One had but to look at them to realise that they were of a dangerous breed of men, who would be a curse to any land and people under their domination. They are of smaller stature than most Arabs, slight of build, with small extremities, and lithe as wild cats. They are of much darker complexion than the Jaalin—in fact, they are almost as black as the negroes—their features are well shaped, and many of them wear small pointed beards. The majority of these Baggara prisoners looked like the fiends they really are—of most sinister expression, with murder and every crime speaking from their savage eyes. The Baggara were ever known as a cruel and bloodthirsty people. Slave-hunters and raiders, the Red Indians of the Soudan, as they have been termed, they made desolate the rich regions they occupied on the western banks of the White Nile, for their constant forays rendered it unsafe for the more peaceably-inclined inhabitants to cultivate the soil. But, having been let loose for all these years by the KHALIFA to pillage and massacre the populations of the Soudan, their worst qualities have been intensified by this long license, and they have become the most inhuman of men, very devils of cruelty and unbridled lusts. As being the race favoured by the KHALIFA, they have waxed intolerably arrogant, assert themselves as lords of all the country, and regard all other men as dirt. Courage is their one good quality. Though decimated by many wars, the Baggara fighting men can still be counted in tens of thousands. They are not likely to allow the power which they have so long abused to be wrested from them without making a determined struggle."

Obituary.

MRS. HARRIET BEECHER STOWE.

THE death on the 1st of July from paralysis of Mrs. HARRIET BEECHER STOWE removes one who, nearly half a century ago, stirred with her pen the whole civilised world, and awakened so vast an amount of public opinion throughout Europe and America, that even the Southern Slave owners quailed beneath the penetrating rays which had been cast upon their deeds of darkness and cruelty by the wife of a comparatively unknown theological professor.

Born in 1812, the subject of this notice was the daughter of Dr. LYMAN BEECHER, a Presbyterian minister, and sister of the renowned preacher, HENRY WARD BEECHER. Deprived at an early age of a mother's care, HARRIET BEECHER entered the Female Seminary at Hartford, Connecticut, of which her sister CATHERINE was the principal, and subsequently became a teacher. Removing to Cincinnati in 1832, four years later, she married the Rev. CALVIN STOWE, a Professor of Natural and Revealed Religion in Bowdoin College, Brunswick, Maine.

Although Mrs. STOWE had evinced considerable literary promise in early life, it was not till the year 1851 that her name became famous through the publication of her novel "Uncle Tom's Cabin."

Appearing first in the columns of the *National Era*, a Washington Anti-Slavery paper, this work quickly reached a circulation quite unprecedented, nearly half a million copies being very soon disposed of in the United States alone. The issue of a "key" giving the facts upon which the work was founded appeared shortly afterwards, and in 1852 "Uncle Tom's Cabin" was published in England, edition after edition appearing with such rapidity that within twelve months the number of copies circulated in England and the Colonies alone amounted to more than one million and a half, whilst it was translated into upwards of twenty languages.

In April, 1853, Mrs. STOWE landed in Liverpool, staying at the house of JOHN CROPPER, a well-known friend of the Slave. Proceeding to Scotland, Mrs. STOWE received a warm welcome, Glasgow and Edinburgh being visited. At the latter city a sum of £1,000 was presented to her on a silver salver, being the proceeds of a Scottish National Penny Offering, to be appropriated for the cause of the Slave. Journeying to the Metropolis, Birmingham was visited, Mrs. STOWE being entertained by Mr. JOSEPH STURGE. Here an address was presented by the Ladies' Negro Friend Society, which took the leading part in raising a National Tribute to the Anti-Slavery authoress.

Reaching London, Mrs. STOWE was received at Stafford House by the DUKE OF SUTHERLAND, the EARL OF SHAFTESBURY, and many distinguished individuals, where an affectionate address from the women of England and their sisters in America was presented to her. At the meeting of the

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, held on the 16th May, in Exeter Hall, Mrs. STOWE received a warm greeting. Long before the hour fixed for opening the doors crowds had assembled outside, blocking up the public way, and manifesting the greatest impatience to be admitted. So great was the pressure that it became necessary to open the doors half an hour before time, the hall immediately filling. When the EARL OF SHAFESBURY took the chair it was computed that no fewer than 6,000 persons were present. On Mrs. STOWE's appearing in the northern gallery she was received with intense enthusiasm, the great majority rising to welcome her. On the 25th May a soirée was given at WILLIS's Rooms by the Committee of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, for the purpose of presenting an address to Mrs. STOWE. Some 700 persons attended. On being introduced to the gathering by JOSEPH STURGE and GEORGE WILLIAM ALEXANDER, Mrs. STOWE was enthusiastically welcomed. The EARL OF SHAFESBURY was to have presided, but was prevented from reaching London in time. Mr. STURGE therefore took the chair, and, after the preliminary proceedings, SAMUEL BOWLY read the address of the Committee.

From that address we take the following passages, as in them will be found summarised the principles upon which the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY was founded, and which it has for so many years laboured to maintain in its warfare against Slavery and the Slave-trade.

We rejoice to find that the great principles upon which our Society is based are so fully and so cordially recognised by yourself and your beloved husband and brother. First, that personal Slavery, in all its varied forms, is a direct violation of the blessed precepts of the Gospel, and therefore a sin in the sight of God; and, secondly, that every victim of this unjust and sinful system is entitled to immediate and unconditional freedom. For however we might acquiesce in the course of a nation which, under a sense of its participation in the guilt of Slavery, should share the pecuniary loss, if such there were, of its immediate abolition, yet we repudiate the right to demand compensation for human flesh and blood, as (to employ the emphatic words of Lord BROUHAM) we repudiate and abhor 'the wild and guilty fantasy that man can hold property in man.' And we do not hesitate to express our conviction, strengthened by the experiences of emancipation in our own colonies, that on the mere ground of social or political expediency the immediate termination of Slavery would be far less dangerous, and far less injurious, than any system of compromise, or any attempt at gradual emancipation. Let it be borne in mind, however, and we record it with peculiar interest on the present occasion, that it was the pen of a female that first publicly enunciated the imperative duty of immediate emancipation. Amid vituperation and ridicule, and, far worse, the cold rebuke of Christian friends, Mrs. ELIZABETH HEYRICK boldly set forth the thrilling tract which taught the abolitionists of Great Britain this lesson of justice and of truth, and we honour her memory for her deeds. Again we are indebted to the pen of a woman for pleading yet more powerfully the cause of justice to the Slave; and, again, we have to admire and honour the Christian heroism which has enabled you, dear Madam, to brave the storm of public opinion, and to bear the frowns of the Church in your own land, whilst you boldly sent forth your matchless volume to teach more widely and more attractively the same righteous lesson.

The Society also took an active part in promoting subscriptions to the National Testimonial to Mrs. STOWE, three of its leading members being trustees to the fund, which reached £1,800, and which that lady appropriated to some six objects in connection with Slavery in America.

On returning to the United States Mrs. STOWE continued her literary career, producing, amongst other works, another Anti-Slavery novel, entitled "Dred: a tale of the Dismal Swamp." This was a powerful work, but its style did not appeal so strongly to the public in the way that that of "Uncle Tom's Cabin" did.

In 1856 and 1859 Mrs. STOWE paid a second and third visit to England, but these were not of such a public nature as the earlier one, although she received a warm welcome from Anti-Slavery friends throughout the country.

With the termination of Slavery in the United States in 1865 Mrs. STOWE's Anti-Slavery efforts ceased, and for many years, owing to declining health, her name was but a memory in England. But her famous novel still lives, as is shown by its continued re-publication.

Mrs. STOWE took a deep interest in the religious, temperance, and other social questions of the time, and in all the relations of private life she appears to have been widely loved.

MRS. ELIZABETH PEASE NICHOL.

WE deeply regret to record the death, at an advanced age, of Mrs. ELIZABETH PEASE NICHOL, a well-tried and generous friend of the oppressed of every clime and colour.

Mrs. NICHOL was a generous supporter of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, of which body she had been a member for fifty-seven years.

THE REV. ARTHUR G. O'NEILL.

ON the 14th May, at his residence at Handsworth, near Birmingham, this well-known advocate of the cause of Peace and the Anti-Slavery cause passed away at the ripe age of 76.

From early life Mr. O'NEILL took an active part in various political and philanthropic movements in the Midland Counties and elsewhere. For many years he was minister of the Zion Baptist Chapel, Birmingham, from the pastorate of which he retired in 1885. Although specially interested in the cause of Peace, he was ever ready to assist, by tongue or pen, the work of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, of which for very many years he had been a member, and by whose officers he was much esteemed.

The *Birmingham Daily Post* thus refers to Mr. O'NEILL's active and useful career:—

"The deceased was generally respected for the sincerity of his views, and he possessed a kindly good nature, which increased as it was by the mellowing

influence of mature years, caused him to be regarded with very cordial feelings by many of those who strongly differed from him. He had the satisfaction of living to see many of the reforms for which he and others agitated fifty years previously carried into law."

SIR PERCY ANDERSON.

THE death was announced on the 20th July of Sir HENRY PERCY ANDERSON, K.C.B., K.C.M.G., Assistant Permanent Under-Secretary at the Foreign Office. He was born in 1831, and in 1852, after having graduated with Honours at Oxford, entered the Foreign Office in the Slave-trade Department, where he remained until 1854. Sir PERCY ANDERSON saw a good deal of official life, as he was attached to several Special Missions and Embassies. In his official capacity, as head of the African Department, he was well known to the officers of the ANTI-SLAVERY SOCIETY.

M. JULES SIMON.

IN the death of M. JULES SIMON the Anti-Slavery cause has lost a good friend. He has had frequent communications with the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, the last being in 1890, when he attended the Conference convened by CARDINAL LAVIGERIE, and attended on behalf of England by Mr. J. G. ALEXANDER, Mr. J. V. CRAWFORD, and Mr. CHARLES H. ALLEN, to whom he was personally introduced. We tender our sympathy to the French Anti-Slavery Society in the loss which it has sustained.

Mr. J. A. PEASE, M.P., on British Responsibility.

THE speaker at a meeting of the Newcastle Liberal Club was Mr. J. A. PEASE, M.P. for the Tyneside division, and his subject "British Responsibility in Connection with Slavery in Africa." Colonel CRAWFORD presided over a small attendance. Mr. PEASE spoke of the extent to which Slavery exists in a domestic form at the present day, but said that, so far as he was aware, it was only in the British Protectorates of Zanzibar and Pemba that plantation Slavery was carried on. He mentioned the edict passed in 1873 that no more Slaves were to be imported, and argued therefrom that, as the average life of a Slave on these islands was only from eight to ten years, all the Slaves at present held—and it had been computed that last year there were 266,000 of them—were being illegally detained. Mr. PEASE dealt at length with the cruelty these people were subjected to by the Arabs who own them, read some graphic word pictures of the horrors of Slave-raiding, and described the inhumanity practised on caravan marches. As to Britain's responsibility, he pointed out that our warships are coaled at these islands by Slave women and girls. The arrangement for that had to be made with an Arab, and, though a show was kept up of paying the Slaves for their labour, the Arab took about three-fourths of the money. Then the porters going inland had to be engaged from an Arab at Zanzibar, and he was paid for their hire, and, again, the greatest raiding place was the British Protectorate of Nyasaland. He said that so long as the English Government allowed the law to

exist that one man could possess property in the person of another so long would this state of things be continued. It might be asked why the Government has not interfered with this plantation Slavery. The only reason he could give was that we derive a large revenue from the cloves raised on these islands, and our representative at Zanzibar was so afraid that, were Slavery abolished, the supply would be reduced, that he had, when questions were put to him by the home Government, recommended that it would be unwise to make a change. Mr. PEASE added that Sir EDWARD GREY last year said that the Government had determined to abolish this Slavery. Since then Mr. BALFOUR had made a similar promise, but up to the present nothing had been done. Mr. CURZON, however, had promised to make a statement, probably at the end of this month. If adequate steps were not taken Mr. PEASE thought that the country should be roused in such a way that no Government could remain in office without attending to it. (Applause.) A number of questions were asked, and, on the motion of Mr. N. TEMPERLEY, a hearty vote of thanks was passed to Mr. PEASE for his address.

The Anti-Slavery Society, 55 New Broad Street. A RETROSPECT.

PROBABLY not many of our readers are aware of the length of time during which the two officials of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY have been engaged in the work of that Society ; it so happens that June of the present year is the anniversary of both their appointments, that of the SECRETARY dating from 1879, whilst that of the ASSISTANT-SECRETARY goes back as far as June, 1875.

Naturally, both these officials have seen great changes in the *personnel* of the Committee and other unpaid officers.

Amongst those who have passed away, JOSEPH COOPER, ROBERT ALSOP, and EDMUND STURGE were for many years the moving spirits of the Society, and were supported in their work by the late SAMUEL GURNEY, who succeeded THOMAS CLARKSON as President.

Amongst ordinary members of the Committee who were much interested in the Society's work, may be mentioned the late GENERAL GORDON, GENERAL RIGBY (formerly Consul-General at Zanzibar), STAFFORD ALLEN, CARDINAL MANNING, JAMES LONG, FREDERICK WHEELER, and last, but not least, the Rev. HORACE WALLER.

Amongst older members of the Committee who still survive, we are glad to note the names of ARTHUR ALBRIGHT, WILLIAM ALLEN, Rev. J. O. WHITEHOUSE, and JAMES CLARK, all interested in the work of the Society, though unable, owing to advanced years, to attend regularly the monthly meetings of the Committee.

Of the 23 names on the COMMITTEE when the present Secretary was appointed, only six now remain.

Of the 21 CORRESPONDING MEMBERS whose names were on the list at the same time, only five are now alive, but the present list of these Members contains 46 names.

LEGACIES received by the ANTI-SLAVERY SOCIETY under the present Secretary's term of office were as under. It will be observed that the total amount in seventeen years—£ 2,380 2s. 1d.—averages exactly £ 140 a year, which would have been far less had it not been for the exceptionally generous legacy of EDWARD PEASE. It is this deficiency in bequests that makes it such uphill work for the officials to collect sufficient funds to carry on the Society's work, even on its present economical scale. Moreover, it is somewhat disappointing to find that so many persons who were strongly anti-Slavery in their opinions have passed away without helping to provide for the continuance of a work in which during their lives they were deeply interested.

							£	s.	d.
1879	James Peek	...	...	...	...	...	180	"	"
	Robert Alsop	...	...	...	...	...	45	"	"
	R. Veale	...	...	...	...	...	50	"	"
1880	J. Thwaites	...	...	...	...	...	50	"	"
	Mrs. Dillwyn	...	...	...	...	...	200	"	"
1883	Mrs. Daw	...	...	...	...	...	20	"	"
1884	Mrs. Lucas	...	...	...	...	...	4	10	"
	William Norton	...	...	...	...	...	50	"	"
1885	Thomas Harvey	...	...	...	...	...	150	"	"
	Edward Pease	...	...	...	...	...	1,000	"	"
1886	Henry Camps	...	...	...	...	...	258	6	8
1889	Robert Brewin	...	...	...	...	...	100	"	"
1890	Miss E. Brewin	...	...	...	...	...	25	"	"
	Lucy Harris	...	...	...	...	...	5	"	"
1892	Samuel Gurney	...	...	...	...	...	45	"	"
	Stafford Allen	...	...	...	...	...	97	5	5
1894	Thomas Westcombe	...	...	...	...	...	100	"	"
<hr/>									
							£ 2,380	2	1

"Remember them that are in Bonds."

FORM OF BEQUEST.

"I give and bequeath the sum of [Legacy Duty], out of such parts of my personal estate as can be lawfully applied for that purpose, unto the Treasurer for the time being of

The British and Foreign Anti-Slavery Society,
to be at the disposal of the Committee for the time being of the said Society."

Generous Anonymous Donation to the British and Foreign Anti-Slavery Society.

THE subjoined letters will explain that a generous friend of the Society, who has not at present allowed his name to be published, has presented to it a substantial donation. This will enable its work to be carried on through the present year without the necessity of obtaining a loan ; but it is quite plain from the Statement of Accounts published in the present number of the *Reporter*, that a further appeal will have to be made to the Anti-Slavery public, especially with a view of sending out occasionally trustworthy emissaries to inquire, on the spot, into the condition of Slaves still held in bondage in British and other territories, or so-called Protectorates—such as Hausaland, for instance, where we are told by the Rev. C. S. ROBINSON that five millions of Slaves exist, more or less under the protection of Great Britain.

It is scarcely necessary to call attention to Zanzibar and Pemba, which have lately been brought so prominently before the public by the Special Commissioner of the Society, Mr. DONALD MACKENZIE. The Government is pledged to abolish Slavery in those islands before the end of the present year, and will thus have been deliberating on the question ever since Lord KIMBERLEY's despatch, in November, 1894, requesting information as to the best means of carrying out abolition. We trust the public will not relax its vigilance.

“MARIEMONT,”

BIRMINGHAM.

To C. H. ALLEN.

May, 1896.

DEAR SIR,—We enclose you cheque for an anonymous donation of £500 to the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, which we have been requested to forward to you. The Donor does not wish his name to appear at present, but as a former resident here he wished his gift to pass through any existing Birmingham Anti-Slavery Society. It comes through his friend, J. EDWARD GRACE, of Bristol, and our friend, Alderman WHITE, of this city, who have been pleased that as the surviving co-Secretaries of an old Birmingham Anti-Slavery Society we should be made the channel to pass it to you.

Our Secretaryship of this Society extended over many of the years of a quarter of this century. Its last record relates to the loss the Society sustained in 1859 by the death of our colleague, the late JOSEPH STURGE.

But the cause of the Negro and the Abolition of Slavery were kept alive by the Ladies' Negro Friend Society, and at their 39th Annual Meeting, in 1864, a suggestion was made by Mrs. JOSEPH STURGE that an effort should be made to relieve the great distresses of the Freedmen of the United States, and that it might take the shape of a shipload of the clothing and various articles needed by an emancipated but destitute people.

This suggestion was so warmly supported by the chairman, Mr. EDWARD GEM, a leading merchant of this city, that we, then present, procured the adoption of a resolution to give effect to it.

In connection with this effort there arose the National Freedmen's Aid Union of Great Britain and Ireland, much of whose practical work was centred in Birmingham.

Though our *shipload* was not found practicable, many were the ships that bore our aids as part of their cargoes, and, in the end, it was calculated that inclusive of money (and from first to last), the whole aid amounted to £140,000, only a fair return of American assistance to our Irish and cotton famines.

We trust these things may now be re-called to mind, and show some fitness for connecting the City of Birmingham with the Donation for carrying on Anti-Slavery work, which it gives us much pleasure to transmit to you.

Yours faithfully,

WILLIAM MORGAN.

ARTHUR ALBRIGHT.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,

55, NEW BROAD STREET, LONDON, E.C.

To ARTHUR ALBRIGHT, Esq., J.P.

June 15th, 1896.

DEAR SIR,—I am desired by the Committee to acknowledge with hearty thanks the joint letter of yourself and Mr. WILLIAM MORGAN, covering cheque for £500 as a donation to this Society.

Although the Donor does not wish his name to appear at present, I have the pleasure to enclose a short letter of thanks to him, which you will use your own discretion in forwarding or withholding; but as his name appears in the official receipt given by the Society, and as your joint letter will be published in the *Anti-Slavery Reporter*, I trust he may not object to hear direct from the Society, how greatly the Committee have been gratified by this most generous and timely gift.

The description of the old Birmingham Anti-Slavery Society, and of the great work undertaken by the Ladies' Negro Friend Society, given in your joint letter, is extremely interesting, and the Committee desire that it should be recorded in the pages of the *Anti-Slavery Reporter*.

The Committee are not unmindful of the great interest shown by yourself in the welfare of this Society, more especially since the death of its late deeply lamented Vice-President, EDMUND STURGE.

The generosity of your own donations, and your kind solicitations, which resulted in considerable sums, have enabled the Society to continue its work with undiminished vigour, and for the part that you have taken in forwarding the cheque herein acknowledged, you have our warmest thanks.

I am, Dear Sir,

Yours very faithfully,

CHAS. H. ALLEN.

A letter similar in its purport was also forwarded to Mr. WILLIAM MORGAN.

Subscriptions and Donations, 1895.

	£ s. d.		£ s. d.
A. B. C. "	10 "	Brewin, Mrs. S.	5 "
Adams, Arthur "	10 "	Bright, Mrs. Joseph	10 "
Albright, Arthur (annual for three years) 100 "	100 "	Brown, Francis	1 1 "
Albright, John M. 1 "	1 "	Brown, H., <i>per C. Butler</i>	10 "
Alexander, Edward 1 "	1 "	Brown, Henry	1 1 "
Alexander, J. G. "	10 "	Brown, Isaac	1 1 "
Alexander, The Misses 2 2 "	2 2 "	Brown, James	2 6
Allen, Joseph, <i>Treasurer</i> (annual for three years) 10 "	10 "	Brown, Mrs. E. J., <i>per C. Butler</i>	5 "
Allen, Louis (annual for three years) 5 "	5 "	Brown, Mrs. R.	1 "
Allen, Chas. H. Hampstead 5 "	5 "	Brown, W. W. and Mrs.	10 "
Allen, Miss Mary L. do. "	10 "	Browne, G.	10 6
Allen, Miss Beatrice do. "	10 "	Browne, G. B.	1 "
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Allen, J. W. (West Indies) 15 "	15 "	Buxton, Sir T. Fowell, K.C.M.G.	50 "
Anon. 1 1 "	1 1 "	Buxton, S. G.	2 2 "
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Atkins, Mrs. H. F. 10 6	10 6	Cadbury, George	1 1 "
Atkinson, Mrs. 1 1 "	1 1 "	Cadbury, Joel, <i>per C. Butler</i>	1 1 "
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Backhouse, Mary J. "	10 "	Cadbury, Mrs. Joel do.	5 "
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Ball, Mrs. 5 "	5 "	Carpenter, J. Estlin	10 "
Barclay, J. G., <i>per Cephas Butler, Esq.</i> 50 "	50 "	Cash, F.	10 6
Barker, Miss 5 "	5 "	Charlton, Mrs.	1 1 "
Barratt, T. J. 2 2 "	2 2 "	Clark, J. E.	2 "
Barrow, John 10 "	10 "	Clayton, Thos.	5 "
Baynes, M. L. 2 "	2 "	Clover, Mrs. W.	2 6
Beard, Mrs. 5 "	5 "	Colfox, Mrs.	2 "
Beck, M. E. 10 "	10 "	Collier, Mrs. A.	5 "
Bellows, John, <i>per E. W. Brooks</i> 3 "	3 "	Collier, W.	10 "
Berrington, R. E. W. 1 "	1 "	Collinson, J., <i>per C. Butler</i>	5 "
Bevan, F. A. 2 2 "	2 2 "	Collinson, Miss M., do.	2 6
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Binyon, Mrs. 1 "	1 "	Cooper, Phipps	1 1 "
Birchall, Miss 1 1 "	1 1 "	Cooper, Sidney	1 1 "
Birmingham Ladies' Negro Friend Society, <i>per Mrs. J. Cadbury</i> 5 "	5 "	Cooper, S., & Co.	1 1 "
Blunsum, W. 1 "	1 "	Copeland, Mrs.	1 1 "
Bogg, J. S. 10 6	10 6	Croslan, R.	1 1 "
Bottomley, Miss A., <i>per C. Butler</i> 10 "	10 "	Crowley, F.	1 1 "
Braithwaite, Mrs. 10 "	10 "	Cudworth, W.	1 "
Braithwaite, The Misses 5 "	5 "	Cudworth, Mrs.	10 "
		Cust, Dr. R. N.	1 1 "
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		Dell, Miss C.	1 "
		Digby, J. K. S. Wingfield, M.P.	5 "
		Dimsdale, Miss	2 7 "

	<i>£</i>	<i>s.</i>	<i>d.</i>		<i>£</i>	<i>s.</i>	<i>d.</i>
Dixon, G., sen.	2 6	Hack, Daniel	6 1 "
Doubleday, J. & R. ...	...	...	10 "	Hack, The Misses ...	...	...	2 "
Doubleday, Miss A. ...	...	...	10 6	Hamilton, A. ...	...	...	10 "
Doveton, F. B. ...	...	...	10 6	Harris, Theodore ...	...	...	2 "
Dymond, Miss L.	1 "	Harrison, Edward	1 "
Dymond, Joseph John	1 1 "	Harrison, Mrs. Smith	1 1 "
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Ellerton, Mrs.	2 6	Haydon, W. F., <i>per A. A.</i>	10 "
Elliott, Miss	10 6	Head, Henry, & Co.	1 1 "
Ellis, Miss H.	10 "	Hill, J., <i>per C. Butler</i>	10 "
Ellis, Miss J. ...	...	...	1 1 "	Hoare, Samuel G., M.P. ...	...	...	2 2 "
Evans, Sparke ...	...	...	1 "	Hoddy, Mrs. ...	...	...	2 6
Forster, Mrs. W. E. ...	...	...	2 "	Hopkins, J. S. ...	...	...	1 1 "
Fortescue, Mrs. ...	...	...	1 1 "	Hopkins, The Misses ...	...	...	1 1 "
Fowler, Mrs. Henry ...	...	...	1 1 "	Hopkins, Miss R. ...	...	...	5 "
Fox, Dr. J. T. ...	...	...	5 "	Horsnaill, The Misses ...	...	...	1 "
Fox, F. H. ...	...	...	10 "	Howard, Sir F. ...	...	...	1 1 "
Fox, Mrs. Anna F. ...	...	...	10 "	" H. R.," <i>per J. W. P.</i> ...	...	...	1 "
Fox, G. H. ...	...	...	1 "	Hunt, Miss A. M. ...	...	...	10 "
Frank, J. ...	...	...	10 6	Hunter, Mrs. Stephenson ...	...	...	10 "
Friend, A. Nottingham ...	...	5	"	Hunton, Miss ...	...	...	10 "
Friend, A., <i>per C. Bulla</i> ...	...	1	"	Hurnard, S. F., <i>per C. Butler</i> ...	...	25	"
Friend, A., <i>per F. L. W.</i> ...	...	5	5 "	Hutchinson, Miss R. P. ...	...	...	5 "
Friends' Anti-Slavery Committee	200	"	"	Ingram, Dr. ...	...	...	10 "
Friends, Two ...	...	3	10 "	Innes, A. ...	...	...	10 6
Fry, F. J. ...	...	1	1 "	Jago, R. ...	...	...	2 6
Fry, J. Storrs ...	...	1	1 "	Jermyn, Miss E. ...	...	...	1 1 "
Fry, Miss ...	...	10	"	Jewson, J. W. ...	...	...	1 1 "
Fry, Miss E. W. ...	...	10	"	Jukes, Mrs. Australia ...	...	...	10 "
Fry, Miss M. ...	...	5	"	Jukes, Rev. J. Hordern ...	...	...	1 1 "
Fry, Rt. Hon. Sir Edward ...	...	2	2 "	Kemp, Caleb R. ...	...	...	1 1 "
Gamlen, Miss ...	...	1	"	Kemp, Miss ...	...	...	1 "
Garnett, Mrs. ...	...	5	"	Kemp, Mrs. ...	...	...	2 6
Garratt, Rev. Canon ...	...	1	1 "	Kenway, G., <i>per C. Butler</i> ...	...	...	1 "
Gayner, J. ...	...	10	"	King, Mary J. ...	...	...	10 "
Gibbins, Mrs. E. J. (two years) ...	2	2	"	Kitching, J. N. ...	...	...	10 "
Gibbins, T. (two years) ...	2	2	"	Knox, Captain H. ...	...	...	1 1 "
Gibbins, W. B., <i>per A. A.</i> ...	10	"	"	Lassell, The Misses ...	...	...	1 "
Gibbins, Miss M., <i>do.</i> ...	25	"	"	Leitner, Dr. G. W. ...	...	...	2 2 "
Gillett, Mrs. Jonathan ...	1	"	"	Letchworth, Miss E. ...	...	...	2 "
Glover, John, J.P. ...	1	1 "	"	Letchworth, T. ...	...	...	1 1 "
Goldsmid, Sir F. J., K.C.S.I. ...	1	1 "	"	Lindley, Miss ...	...	...	1 1 "
Grace, Mrs. A. R. ...	10	6	"	Lingford, Joseph ...	...	...	2 "
Gray, Joseph S. ...	2	6	"	Littleboy, Miss ...	...	...	10 "
Gray, Miss ...	2	6	"	Lloyd, J. H. Birmingham ...	...	...	1 1 "
Green, Charles, <i>per Rev. T. G. G.</i> ...	10	"	"	Lloyd, W. H., <i>do.</i> ...	...	4	1 "
Greenwood, Miss ...	2	6	"	Lodge, Mrs., <i>per Rev. T. G. G.</i> ...	...	...	10 "
Grimwade, E. ...	1	1 "	"	Mackenzie, Mrs. Colin ...	...	2	"
Grubb, Mrs. ...	1	"	"	MacLaren, Mrs. John ...	...	...	1 "
Gurney, Henry ...	2	2 "	"	Manser, H. ...	...	...	10 "
Gurney, J. H. ...	1	1 "	"	Marriott, Miss ...	...	...	1 1 "

	£ s. d.		£ s. d.
Marriott, Miss E.	2 2 "	Priestman, W., <i>per C. Butler</i> ...	10 "
Martelli, Mrs.	" 10 6	Probyn, J. W. ...	1 "
Mayo, Miss	5 5 "	Proctor, John W. ...	1 10 "
McConnell, S.	" 2 6	Pumphrey, Mary C. ...	" 10 "
McDowall, Miss	" 10 "	Pumphrey, S. B. ...	2 "
McLaren, Mrs. P. Bright ...	2 2 "	Ransom, Francis ...	3 3 "
Mennell, H. Tuke	1 1 "	Ransom, W., <i>per A. A.</i> ...	10 "
Meredith, J.	" 10 "	Ransom, W., <i>per C. Butler</i> ...	5 "
Mills, J. H.	" 10 "	Readers of <i>The Christian</i> , per	
M. N.	I "	Messrs. Morgan & Scott ...	I "
Moncrieff, Sir C. Scott, K.C.M.G. ...	5 "	Reckitt, Francis, J.P. ...	5 5 "
Morgan, Miss M. Grace	5 5 "	Reed, W. C. ...	1 "
Morgan, W.	" 10 "	Rhodes, Rev. J. ...	" 10 "
Morland, John (two years) ...	I "	Rice, Mrs. ...	5 "
Morell, W. W.	" 10 6	Richardson, J. E. ...	" 10 "
Morris, Mrs.	" 2 6	Richardson, Maria ...	I "
Mounsey, Mrs. E. B.	5 "	Robin, Mrs. ...	3 "
Mounsey, The Misses	2 "	Rowntree, John S. ...	" 10 "
Napier, Miss	" 10 "	Rowntree, Joseph ...	2 "
Newcastle, Rt. Rev. the Bishop of ...	I 1 "	Rowntree, Miss H. ...	" 10 "
Newman, H. Stanley	" 10 "	Rowntree, Wm. ...	I 1 "
Newnham, L. E., & Co.	I 1 "	Russell, J. R. ...	" 10 "
Nichol, The late Mrs. E. Pease ...	2 2 "	Satow, Sir Ernest M., K.C.M.G.,	
Nicol, The late Mrs. E. Pease, <i>per</i>		British Minister, Tokio ...	I I "
<i>A. A.</i>	25 "	Satow, Mrs. Theodor ...	2 2 "
Ohrwalder, Rev. Père	I "	Saunders, E. ...	I "
O'Neill, Rev. A., The late ...	I I "	Saxelby, Mrs. ...	" 10 "
Paget, Miss E. S.	" 10 6	Scott, Alexander ...	I I "
Palmer, Alfred, <i>per C. Butler</i> ...	25 "	Scott, Mrs. L. T. ...	I "
Palmer, George	25 "	Sessions, F. ...	" 10 "
Palmer, Samuel	10 "	Sewell, J. S. ...	I I "
Parsons, Thos.	" 5 "	Shewell, Miss ...	I "
Pease, A. E.	2 2 "	Shore, Richard ...	I I "
Pease, Arthur, M.P.	25 "	Shorthouse, J. W. ...	2 2 "
Pease, The late Misses	I "	Simpson, Joseph ...	I "
Peckover, A., <i>per C. Butler</i> ...	20 "	Smith, Bartholomew ...	" 5 "
Pedder, Miss	" 2 6	Smith, Samuel, M.P. ...	5 "
Penney, R. H., <i>per C. Butler</i> ...	I "	Snell, Rev. C. D. ...	" 10 "
Phillips, Miss M. E.	I "	Soden, H. ...	I I "
Pickard, E.	I "	Solomon, Lewis ...	" 10 "
Pim, Miss	2 2 "	Southall, J. T. ...	" 10 "
Pitt, George	" 5 "	Southall, Mrs. J. S. ...	" 10 "
Plevins, C. H.	" 10 "	Southey, Mrs. ...	" 10 "
Poulter, Miss	" 10 "	Sowerbutts, E. ...	" 10 6
Poulter, H. J.	" 10 "	Spence, Frank ...	5 "
Prideaux, Miss F. A. B.	" 10 "	Spence, Malcolm ...	" 5 "
Priestman, E.	I "	" S. S. " ...	" 10 "
Priestman, F., J.P.	I "	Stansfield, J. ...	" 5 "
Priestman, J.	" 10 "	Stevenson, James ...	" 10 "
Priestman, Miss	I I "	Stone, Mrs. C. ...	I "
Priestman, Miss M.	I I "	Sturge, Miss C. ...	I I "

		£ s. d.		£ s. d.
Sturge, Miss M. ...	...	1 1 "	Vigne, H., & Sons, <i>per A. J. Allen</i>	3 3 "
Sturge, Mrs. John ...	...	10 "	Warren, Mrs. ...	5 "
Sturge, Robert F. ...	...	10 6	Warton, The late W. H. ...	5 "
Sturge, Walter ...	...	10 6	Westcombe, The Misses ...	10 "
Sturge, William ...	...	2 2 "	Weston, C. S. ...	2 6
Swanwick, Miss Anna ...	...	2 2 "	Whitwill, M. ...	1 "
Tanner, S. ...	...	10 6	Wiles, Miss ...	1 1 "
Tanner, Mrs. ...	...	1 1 "	Williams, M. A. ...	2 6
Taylor, A. and E. ...	...	10 6	Williams, Mrs. H., and Miss Clifford ...	13 0
Teall, J. Eastoe ...	...	10 "	Williams, R. B. ...	1 "
Telford, Miss ...	...	10 "	Wilson, J. W. and Mrs. ...	1 1 "
Telford, Miss M. ...	...	10 "	Wilson, J. W., <i>per C. Butler</i>	5 "
Tennant, Henry ...	...	2 "	Wilson, John E. ...	10 "
Thomas, Herbert ...	...	1 1 "	Wilson, Miss F. ...	5 "
Thompson, Richard ...	...	10 "	Wilson, R., <i>per "A. A."</i> ...	10 "
Thorpe, Fielden ...	...	10 "	Wilson, W. S. ...	1 1 "
Thorpe, R. L. ...	...	10 "	Woodhead, Henry & Lucy ...	1 "
Tisdall, Mrs. H. C. ...	...	10 "	W. W., a Friend, <i>per "A. A."</i> ...	5 "
Tregelles, The Misses ...	...	5 "	Wylde, W. H. A. ...	2 "
Tregelles, F. ...	...	5 "	Yarborough, Rev. J. C. ...	1 " 6
Tremenheere, Mrs.	10 "	Young, T. Graham — <i>per Rev. Horace Waller</i> ...	100 "
Tuke, J. H., <i>per C. Butler</i> ...	5 "			
Twinen, Miss E., <i>do.</i>	5 "		
Unsworth, Walker	1 1 "		

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Mayfield Chapel, Nottingham ...	1 11 8	Baptist Chapel, Stony Stratford ...	1 4 6
Castlegate Chapel, Nottingham ...	2 18 11	Wesleyan Chapel, Petersfield ...	13 7
Congregational Schoolroom, Hitchin ...	1 14 7	St. Mary's, Shepherd's Bush ...	1 11 6
Mission Hall, Dorking ...	1 8 5	Friends' Institute, Reading ...	2 4 "
Friends' Meeting House, Wandsworth ...	2 15 10	Bedford Institute, London ...	17 "
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		Brandon Street, Hamilton, U. P.	
		Church Fellowship Union ...	10 "
		Bees' Money Box ...	1 1 "

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

Account of the Income and Expenditure of the British and Foreign Anti-Slavery Society, for the Year 1895.

Dr.

Dr.

Cr.

	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
To Balance at BARCLAY's	...	...	...	660	11	10	By Salaries	...	...	560	0	0
(This includes Special Fund of £400 on trust for Expenses of Commissioner to Zanzibar, Pemba, etc.)	...	...	...	579	1	0	" Clerical Assistance and Messenger	...	...	36	5	0
" Cash in Office	...	...	...	17	8	7	" Pension to retired Housekeeper	...	...	29	0	0
" Annual Subscriptions	...	...	...	311	2	0	" Rent, Rates, Taxes, Gas, Water, House Expenses, and Repairs	...	...	311	17	4
" Donations, General	...	...	...	200	0	0	" Less received from Tenant	...	...	283	10	0
" Donation from Friends' Anti-Slavery Committee towards Expenses of Anti-Slavery Reporter	18	7	1	797	8	1	" Office Expenses, including Stationery, Books, English and Foreign Newspapers, Postages, Parliamentary, etc.	...	...	199	0	9
" Donation towards Zanzibar Mission	20	0	0	451	8	4	" Advertising	...	...	30	2	6
" Realisation of sole Investment, including Interest	...	...	...	35	5	0	" General Election	...	...	33	5	4
" Collections at Lectures and Meetings...	...	...	...	20	0	0	" Anti-Slavery Reporter, Pamphlets, Memorials, Leaflets, etc.	...	...	283	17	0
" In Trust, Cairo Home	...	...	...	449	0	7	" The late F. C. BANKS, Travelling and Lecturing Agent	...	...	160	0	0
"				449	0	7	" Mansion House Meeting and other Lectures and Meetings	...	...	61	6	7
"				449	0	7	" Paid on account of Special Mission to Zanzibar, Pemba, Red Sea, etc.	...	...	414	15	8
"				449	0	7	" Balance at Bank	...	...	449	0	7
"				449	0	7	" Cash in Office	...	...	449	0	7
				560	0	0				457	3	8
				560	0	0				52,293	3	10

Examined and found correct,
S. D. CRAY,

Exchequer and Audit Department,
Somerset House.

25th June, 1896.

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